Jaina Vividha Sâhitya Shâstra Mâlâ No 11.

Prakrita-Suktaratnamala.

(Collection of Ancient Prakrit Popular Poems, with Sanskrit Equivalents and English Translation.)

COMPILED BY

PURAN CHAND NAHAR. M.A. B.L., M R.A.S ,

Vakil, High Court ; Examiner, Calcutta University ; Member, Asiatic Society of Bengal ; Behar and Orissa Research Society ; Sahitya Parishad, Calcutta ; Jaina Shvetambar Education Board, Bombay ; &c.

CALCUTTA.

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जैन-विविध-साहित्य-शास्त्रमाला (११)

प्राकृत-सूक्तरत्नमाला ।

(प्राचीनसुभाषितानां संग्रहः)



एम्. ए., बी. एल् इत्युपाधिधारिणा नाहारोपनाम्ना

पूर्णचन्द्रेण

संगृहीता, संस्कृतच्छायया आङ्ग्लभाषानुवादेन च विभूषिता ।



कलिकाता ।



वीरसंवत् २४४५

मूल्यमर्धरूप्यः ।

BY KIND PERMISSION

DEDICATED

TO

The Hon'ble

Justice Sir Asutosh Mookerjee, kt.

Saraswati, Shashtra-Vachaspati,

Sambuddhgama-Chakravarti,

C.S.I.,M.A.,D.L.,D.Sc.,Ph.D.,F.R.A.S.,F.R.S.E.,F.A.S.B.

The Preserver of Vernacular Languages

of

HINDUSTAN

BY

One of his humble admirers.

The Compiler.

PREFACE.



It is now more than 25 years since the **Prakrita Subhasitas** first attracted my notice and I began collecting them more for the sake of pleasure they gave me than with any idea of publication which occurred as an after-thought.

I do not intend to enter into a lengthy discussion of the history and development of Prakrit language. But this can be said with a strong degree of probability, that the language existed side by side with Sanskrit, if not earlier to it. That Prakrit was the medium of every-day life and conversation is vouchsafed by the fact that the whole of the earlier texts of the Jain Shastras were written and their religious preachings carried on in this language for the better understanding of the mass. As time went on, however, Sanskrit was generally adopted by the medieval Jain writers, in annotations and commentaries on Jain Sutras, biographies of Tirthankars and Saints and other works on philosophy and religion.

Sanskrit and Prakrit seem to have reached the last stage of development on the eve of the Mahomedan invasion and the commencement of their decay synchronises with the advent of the foreign hordes in India which gave a violent shock to the existing order of society. Language, along with other things, suffered

much from the disorganising effects of the foreign invasion and Sanskrit, especially, losing all State-patronage was almost deprived of its vitality and survived only in the distant courts of Indian Chiefs, while Prakrit became the "fruitful mother" of the present vernacular languages, viz : Hindi, Bengali, Guzrati, Marathi etc.

The study of Prakrit is specially indispensable to the Hindi and Bengali philologists, who, in the course of their etymological researches, will often come across many current words of every-day use which though at first appearing to be of Sanskritic origin have really come direct from Prakrit.

Some are of opinion that Prakrit is a corruption from Sanskrit, but the very terms "Prakrita" and Sanskrita" speak contrariwise. For the word "Prakrita" is derived from "Prakriti" which means "the original or source", while the term "Sanskrita" is derived from the root "kri" with the particle "sam" prefixed to it and conveys the meaning—"purified". This may justly lead us to the conclusion that Prakrita was the popular language and the source which being purified by the erudite and scholastic Brahmins, came to be stereotyped into "Sanskrita" in the hands of the cultured classes. And we are confirmed in our conclusion if we look into the Sanskrit dramas. There the persons of rank and learning invariably speak in Sanskrit ; while the females, uncultured folks, servants and other low-class people use some form or other of Prakrit.

I regret that I did not keep notes of the various sources from which the verses had been taken. For then I could have presented to the reader a proper index with references, which, I consider, is a necessary appendage to such a collection. But nevertheless I should point out that many of the verses are very old. For example verse 147 of the collection finds place in **Vasudeva Hindi**—a work of great antiquity. Verses 18 and 19 have been quoted by **Acharya Devasuri** in his **Padmaprava Charitam,** (S. 1254=1198 A. D.)

The verses are arranged according to their subjects, and it is needless for me to point out that the idea of moral life runs through most of them.

I take this opportunity of offering my sincere thanks to Pandit Hargobindasji, Lecturer in Prakrit in the Calcutta University, for his valuable services in revising the whole of the text and Sanskrit rendering and arranging the **Subhasitas** according to their subjects. He has also added a few grammatical notes on important words which find place in foot-notes here and there with the abbreviations H. D. and H. P. The former stands for Vargas and Slokas from **'Desinamamala'** of Hemchandra, edited by Pischel and Buhler, Bombay 1880 (Bombay Sanskrit Series) and the latter refers to Padas and Slokas of Eighth Adhyaya of Siddha Hemchandra Grammar being an Appendix to his 'Kumarpala Charita' edited by S. P. Pandit, Bombay 1900 (Bombay Sanskrit Series).

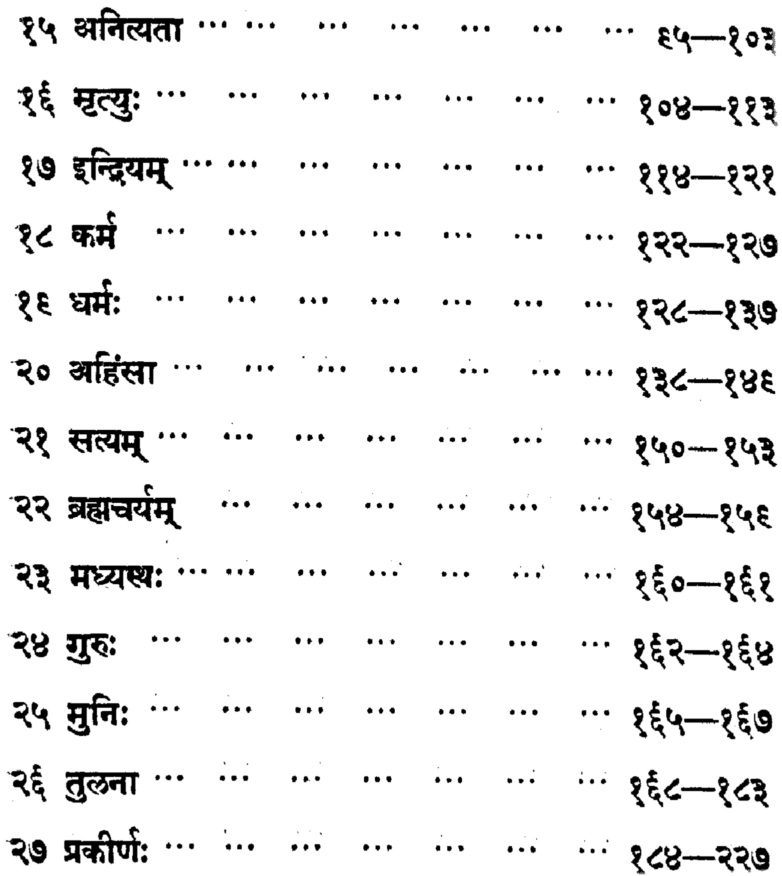
Now comes another pleasant duty of recording my acknowledgment of assistance I have received in the course of preparation of this collection from my friend and scholar Babu Tarakanta Bhattacharya, M. A., B. L., Vakil, Alipore, which enabled me to publish these pages with greater confidence. In spite of his manifold duties, he revised the whole translation, making suggestions, and re-writing it where necessary, and his help will ever be remembered.

48, INDIAN MIRROR STREET,
Calcutta, June 1919.

P. C. Nahar.

विषयानुक्रमणिका.





प्राकृत-सूक्तरत्नमाला।

प्राकृत-काव्यम्।

Prakrita Poetry

अमियं पाइय-कव्वं पढिउं सोउं च जे न जाणंति।
कामस्स तत्त-वत्तं कुणंति ते कह न लज्जंति ? ॥ १ ॥

अमृतं प्राकृतकाव्यं पठितुं श्रोतुं च ये न जानन्ति।
कामस्य तत्त्ववार्त्तां कुर्वन्ति ते कथं न लज्जन्ते ? ॥ १ ॥

Nectar-like is Prákrita Kávya : how is it, that those who kuow not how to read or listen to it and yet hold discourse on the theory of love, are not ashamed ?

मुत्ता-हलंव कव्वं सहाव-विमलं सुवन्न-संघडियं।
सोयार-कण्ण-कुहरम्मि पाडियं पयडियं होइ ॥ २ ॥

मुक्ताफलमिव काव्यं स्वभावविमलं *सुवर्णसंघटितम्।
श्रोतृकर्णकुहरे पातितं प्रकटितं भवति ॥ २ ॥

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* सुवर्ण—मुक्तापक्षे हेम, काव्यपक्षे सु-सुष्ठु वर्णाः-अकाराद्यक्षराणि।

Poetry is like a pearl, pure by its very nature and when composed of sweet-sounding letters (in case of pearl, set in gold) and dropped into the orifices of the ears of the audience (in case of pearl, worn on the ears) manifests its excellence.

सज्जनः ।

The Virtuous.

छिज्जउ सीसं अह होउ बंधणं चयउ सव्वहा लच्छी ।
पडिवन्न-पालणे सुपुरिसाण जं होइ तं होउ ॥ ३ ॥

छिद्यतां शीर्षमथ भवतु बन्धनं त्यजतु सर्वथा लक्ष्मीः ।
प्रतिपन्न-पालनेषु पुरुषाणां यद्भवति तद्भवतु ॥ ३ ॥

The good always fulfil their promises, come what may viz: they may be beheaded, imprisoned or utterly deprived of their wealth.

अभणंतावि नज्जंति सुपुरिसा गुणगणेहिं नियएहिं ।
किं बुल्लंति मणीओ जाओ सहस्सेहिं घिप्पंति ? ॥ ४ ॥

अभणन्तोऽपि ज्ञायन्ते सुपुरुषा गुणगणैर्निजैः ।
किं कथयन्ति मणयो याः सहस्रैर्गृह्यन्ते ? ॥ ४ ॥

The good even though silent, are known by their excellent virtues, do the gems which are eagerly prized (lit held, accepted) by thousands advertise (lit : speak) their qualities ?

विहलो जं अवलंबइ आवइ-पडियं च जो समुद्धरइ ।
सरणागयं च रक्खइ तिसु तेसुलंकिया पुहवी ॥ ५ ॥

विह्वलो यमवलम्बते आपत्पतितं च यः समुद्धरति ।
शरणागतं च रक्षति त्रिभिस्तैरलंकृता पृथिवी ॥ ५ ॥

The world is adorned with these three : viz : one who extends his helping hand to a person who is over-whelmed with fear, secondly, a person who raises one from the slough of peril and lastly one who protects the man who has sought shelter of him.

अवयार-परेवि परे कुणंति उवयारमुत्तमा नूणं ।
सुरहेइ चंदणदुमो परसु-मुखं छिज्जमाणोवि ॥ ६ ॥

अपकारपरेऽपि परे कुर्वन्त्युपकारमुत्तमा नूनम् ।
सुरभयति चन्दनद्रुमः परशुमुखं छिद्यमानोऽपि ॥ ६ ॥

The great do surely good even to him who is bent on doing evil to others, a sandal-wood tree imparts its sweet scent even to the blade of an axe in the act of hewing it.

अलसायंतेणवि सज्जणेण जे अक्खरा समुल्लविया ।
ते पत्थरेसु टंकुल्लिहियव्व न हु अन्नहा हुंति ॥ ७ ॥

अलसायमानेनापि सज्जनेन यान्यक्षराणि समुल्लपितानि ।
तानि पाषाणेषु टङ्कोल्लिखितानीव न खल्वन्यथा भवन्ति ॥७॥

The words spoken by a good man even in an idle mood, never turn out inaccurate like something engraven on a piece of stone by a chisel.

मित्ती परोवयारो सुसीलया अज्जवं पियालवणं ।
दक्खिण्ण-विणय-चाया सुयणाण गुणा निसग्गेण ॥ ८ ॥

मैत्री परोपकारः सुशीलताऽऽर्जवं प्रियालपनम् ।
दाक्षिण्यविनयत्यागाः सुजनानां गुणा निसर्गेण ॥ ८ ॥

Friendship, benevolence, good conduct, sincerity pleasing words, generosity, modesty and self-sacrifice these qualities are innate in the good.

वाया सहस्समहिअं सिणेह-निज्झाइअं सयसहस्सं ।
सब्भावो पुण उज्जु-जणस्स कोडिं विसेसेइ ॥ ६ ॥

वाक् सहस्रमधिकं स्नेहनिध्यातं च शतसहस्रम् ।
सद्भावः पुनरृजुजनस्य कोटिं विशेषयति ॥ ६ ॥

To a good and simple person, words count as thousand fold, affectionate look a hundred thousand fold and friendship ten million times.

इक्केणंपि विणा मानुसेण सब्भाव-नेह-भरिएण ।
जण-संकुलाबि पुहवी सव्वा सुन्नव्व पडिहाई ॥ १० ॥

एकेनापि विना मनुष्येन सद्भावस्नेहभृतेन ।
जनसंकुलापि पृथिवी सर्वा शून्येव प्रतिभाति ॥ १० ॥

The world, even abounding with men, appears like a vacant place, if there lives not a single person endowed with good feeling and affection (c.f. the milk of human kindness.)

छन्दं जो अणुवट्टइ मम्मं रक्खइ गुणे पयासेइ ।
सो निउण-माणुसाणं देवाणवि दुल्लहो होइ ॥ ११ ॥

छन्दो योऽनुवर्तते मर्म रक्षति गुणान् प्रकाशयते ।
स निपुणमनुष्याणां देवानामपि दुर्लभो भवति ॥ ११ ॥

The person, who acts as he pleases, keeps a secret inviolate and manifests virtues, is rarely to be found among the clever persons and even among gods.

उदयम्मिवि अत्थमणेवि धरइ रत्तत्तणं दिवसनाहो ।
रिद्धीसु आवईसु अ तुल्लच्चिय णूण सप्पुरिसा ॥ १२ ॥

उदयेऽप्यस्तमनेऽपि धरति रक्तत्वं दिवसनाथः।
ऋद्धिष्वापत्सु च तुल्या एव नूनं सत्पुरुषाः ॥ १२ ॥

The sun retains its redness both while rising and setting ; surely the good and virtuous conduct themselves with equanimity in prosperity and adversity.

खीरं पिव हंसा जे *घुट्टंति केवलं समिद्ध-गुणे।
दोसे विवज्जयंता ते जाण सुजाणए पुरिसे ॥ १३ ॥

क्षीरमिव हंसा ये पिबन्ति केवलं समृद्धगुणान्।
दोषान् विवर्जयन्तस्तान् जानीहि सुज्ञायकान् पुरुषान् ॥ १३ ॥

Know him to be a wise person, who, like a swan drinking milk out of a mixture of milk and water (or other inferior things,) takes excellence and discards faults.

पर-गुण-गहणं छंदाणुवत्तणं हिअमकक्कसं वयणं।
निच्चं स-दोस-गहणं अ-मंत-मूलं वसीकरणं ॥ १४ ॥

परगुणग्रहणं छन्दोऽनुवर्तनं हितमकर्कशं वचनम्।
नित्यं स्वदोषग्रहणममन्त्रमूलं वशीकरणम् ॥ १४ ॥

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* See H. P. IV. 10 and 1, 84

c. f. अम्लत्वे च रसज्ञाया मिश्रयोः क्षीरनीरयोः।
विविच्य पिबति क्षीरं नीरं हंसो विमुञ्चति ॥

Acknowledgment of others' good qualities, a heart capable of following the wishes of others, salutary and sweet words, admitting one's own defects : these are the secrets to enchant others without any incantation.

अ-परिक्खिय-कय-कज्जं सिद्धंपि न सज्जणा पसंसंति ।
सुपरिक्खियं पुणोवि हु कियंपि न जणेइ वयणिज्जं ॥ १५ ॥

अपरीक्षितकृतकार्यं सिद्धमपि न सज्जनाः प्रशंसन्ति ।
सुपरीक्षितं पुनरपि खलु कृतमपि न जनयति वचनीयम् ॥१५॥

The virtuons do not praise even the success of an act not tested before, and well-tried thing though accomplished, does not receive censure (ht. prodnce speech, looked upon with blame).

भद्दएणेव होअव्वं पावइ भद्दाणि भद्दओ ।
सविसो हणणए सप्पो * भेरुंडो तत्थ मुच्चइ ॥ १६ ॥

भद्रकेणैव भवितव्यं प्राप्नोति भद्राणि भद्रकः ।
सविषो हन्यते सर्पो द्वीपी तत्र मुच्यते ॥ १६ ॥

One should be of an amiable disposition ; for a good-natured person attain prosperity : a poisonons serpent (if found) is killed but a *verunda* (a species of leopard) is released.

*See H. D. VI, 108.

c. f.

भद्देण होइ सव्वं भद्दो पावेइ सव्वओ भद्दं ।
हणिओ कण्हो सप्पो भेरुंडो तत्थ मुत्तओ दिट्ठो ॥

भद्रेण भवति सर्वं भद्रः प्राप्नोति सर्वतो भद्रम् ।
हतः कृष्णः सर्पो द्वीपी तत्र मुक्तो दृष्टः ॥

को किर कुलाहिमाणो माहप्पं पोरिसं च किं तस्स ।
सरणं समागओ जस्स मउव्व नो भमइ सच्छंदं ? ॥१७॥

कः किल कुलाभिमानो माहात्म्यं पौरुषं च किं तस्य ।
शरणं समागतो यं मृत इव नो भ्रमति स्वच्छन्दम् ? ॥१७॥

Of what worth are the pride of birth, greatness and prowess of a person who can not afford protection to a man who seeks shelter with him (lit : if the man who takes refuge with him, cannot walk about freely like a dead one.)



दुर्जनः ।

The Wicked.

खंडीकओवि पज्जालिओवि चुन्नीकओवि चुन्नव्व ।
जीहा-फलंचिओवि हु जणेइ दाहं अहो ! पिसुणो ? ॥ १८ ॥

खण्डीकृतोऽपि प्रज्वालितोऽपि चूर्णीकृतोऽपि चूर्ण इव ।
जिह्वाफलाञ्चितोऽपि खलु जनयति दाहमहो ! पिशुनः ॥ १८ ॥

A slanderer, even when cut to pieces or burnt or ground into powder, produces a burning sensation by means of his tongue.

अलमेव विच्छुआणं मुहमेव अहीण' तह य मंदस्स ।
दिट्ठिवियं पिसुणाणं सव्वं सव्वस्स भयजणयं ॥ १६ ॥

अलमेव वृश्चिकानां मुखमेवाहीनां तथा च मन्दस्य ।
दृष्टिद्विकं पिशुनानां सर्वं सर्वस्य भयजनकम् ॥ १६ ॥

The sting of scorpions, the mouth of serpents as well as the wicked look of the Calumniator and all that appertains to a slanderer, cause fear to all.

रंजंति जाव कज्जं कय-कज्जा दुज्जणव्व दूमंति ।
जे, ते कारिम-नेहा हा हा धी ! निग्विणा पुरिसा ॥ २० ॥

रञ्जयन्ति यावत्कार्यं कृतकार्या दुर्जना इव दुन्वन्ति ।
ये, तान् कृत्रिमस्नेहान् हा हा धिग् ! निर्घृणान् पुरुषान् ॥

Fie to the pitiless man who fawns upon a person while his object is not accomplished but proves troublesome like an wicked person when he has attained his object and whose affections are not genuine.

पर-पत्थणा-पवन्नं मा जणणि ! जणेसु एरिसं पुत्तं ।
मा उयरेवि धरिज्जसु पत्थण-भंगो कओ जेण ॥ २१ ॥

परप्रार्थनाप्रपन्नं मा जननि ! जनयेदृशं पुत्रम् ।
मोदरेऽपि धर प्रार्थनाभङ्गः कृतो येन ॥ २१ ॥

O mother, do not give birth to such a son as is an adept at begging of others, not hold in your womb, one, who does not fulfil another's request.

वरमग्गिम्मि पवेसो वरं विसुद्धेण कम्मुणा मरणं ।
मा गहिय-व्वय-भंगो मा जीयं खलिय-सीलस्स ॥ २२ ॥

वरमग्नौ प्रवेशो वरं विशुद्धेन कर्मणा मरणम् ।
मा गृहीतव्रतभङ्गो मा जीवितं स्खलितशीलस्य ॥ २२ ॥

It is preferable to enter the fire, it is better to die of starvation (lit : pure-acts) than that a vow taken should be violated or that one should continue to live after one has failed to carry out his vow.

दीण-दरिद्दा पर-वसण-दुब्बला अयस-रक्खण-समत्था ।
जे एयारिस-पुरिसा, धरणी ! धरंती कयत्था सि ॥ २३ ॥

दीनदरिद्राः परव्यसनदुर्बला अयशोरक्षणसमर्थाः ।
य एतादृशपुरुषाः धरणि ! धरन्ती कृतार्थाऽसि ॥ २३ ॥

O Earth ! thou art blessed by giving accomodation to persons, who are miserable, poor, weak i.e. unable to help others in distress and who contiune their ill fame i.e. thou art fortunate by giving shelter to such persons.

अइलज्जा अइमाणं अइनीयालोयणं च अइभीरु ।
पुरिसस्स महिलियाए न सील-सुद्धस्स लिंगाइं ॥ २४ ॥

अतिलज्जाऽतिमानोऽतिनीचालोकनं चातिभीरु (त्वम्) ।
पुरुषस्य महिलायां न शीलशुद्धस्य लिङ्गानि ॥ २४ ॥

Shyness, pride, down-cast looks and timidity, to an excess, are the characteristics of the fair sex and not of men of pure morals.

मलमइल-पंकमइला धूलीमइला न ते नरा मइला।
जे पाव-पंक-मइला ते मइला जीव-लोगम्मि ॥ २५ ॥

मलमलिनपङ्कमलिना धूलीमलिना न ते नरा मलिनाः।
ये पापपङ्कमलिनास्ते मलिना जीवलोके ॥ २५ ॥

Persons, who are covered with filth or soiled with mud or covered with dust, are not unclean, but those who are covered with the stains of sin, are truly unclean in the world.

जो कुणइ परस्स दुहं पावइ तं चेव सो अणंत-गुणं।
लब्भंति अंबयाइं न हु निंब-तरुम्मि ववियम्मि ॥ २६ ॥

यः करोति परस्य दुःखं प्राप्नोति तदेव सोऽनन्तगुणम्।
लभ्यन्त आम्राणि न खलु निम्बतरावुप्ते ॥ २६ ॥

He who inflicts pain on others, has to suffer misery infinitely multiplied. Mangoes are not to be had by sowing a neemba-tree (Lat, melia azadiracta.)

भार-क्खमेवि पुत्ते जो निय-भारं ठवित्तु निच्चिन्तो।
न य साहेइ स-कज्जं सो मुक्ख-सिरोमणी भणिओ ॥ २७ ॥

भारक्षमेऽपि पुत्रे यो निजभारं स्थापयित्वा निश्चिन्तः।
न च साधयति स्वकार्यं स मूर्खशिरोमणिर्भणितः ॥ २७ ॥

He who does not perform his own duty (i.e. who does not renounce the world) after freeing himself from anxiety by entrusting his worldly affairs to his able son, is termed the greatest of fools.

जह कच्छुल्लो कच्छुं कंडुअमाणो दुहं मुणइ सुक्खं ।
मोहाउरा मणुस्सा तह कामदुहं सुहं बिन्ति ॥ २८ ॥

यथा कच्छूमान् कच्छूं कण्डूयमानो दुःखं जानाति सौख्यम् ।
मोहातुरा मनुष्यास्तथा कामदुःखं सुखं ब्रुवन्ति ॥ २८ ॥

Just as the inflammation and pain caused by scratching a scabby itch, are considered by a person agreeable, so too a person afflicted with spiritual ignorance and consequent addiction to worldly and sensual enjoyments reckon the pain ultimately resulting from the gratification of lust as a pleasure.

सब्भावेण वहंति संयमभरं जे भत्तिए सत्तिए
नाणुज्जोय-तवोवहाण-विहिणा तित्थुन्नईकारिणो ।
कुव्वंताण गुणीण माणमणिसं हीलंति जे बालिसा
अप्पाणं नरयानले मुहु मुहुं पाडंति मूढा मुहा ॥ २९ ॥

सद्भावेन वहन्ति संयमभरं ये भक्त्या शक्त्या
ज्ञानोद्द्योततपउपधानविधिना तीर्थोन्नतिकारिणः ।
कुर्वतो गुणिनां मानमनिशं हेलन्ति ये बालिशा
आत्मानं नरकानले मुहुर्मुहुः पातयन्ति मूढा मुधा ॥ २९ ॥

The ignorant foolish persons who look down upon the sagea endowed with good qualities, who bear the weight of self restraint with devotion and ability and who duly cause the light of true knowledge to shine in the world perform austerities, religious observances and introduce improvements in the sacred shrines, repeatedly hurl themselves into the fires of hell.

संगतिः।

Company.

अंजणं चक्खु-संगेण माला-संगेण सुत्तयं।
तहा सज्जण-संगेण सव्व-वत्थूण गोरवं ॥ ३० ॥

अञ्जनं चक्षुःसङ्गेन मालासङ्गेन सूत्रकम्।
तथा सज्जनसङ्गेन सर्ववस्तूनां गौरवम् ॥ ३० ॥

Just as the glory of collyrium * is in its contact with the eyes, of a thread in its contact with the garland (on the breast) so does the greatness of all things rest with an association with the good.

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* An universal article of eastern toitet used in ancient time to the edges of eye-lashes to darken and improve them. The custom is still prevalent in some parts of India.

अंबस्स य निंबस्स य दुन्हंपि हु संगयाइं मूलाइं ।
संसग्गीय विणट्ठो अंबो निंबत्तणं पत्तो ॥ ३१ ॥

आम्रस्य च निम्बस्य च द्वयोरपि खलु संगते मूले ।
संसर्गेण विनष्ट आम्रो निम्बत्वं प्राप्तः ॥ ३१ ॥

The roots of a mango tree a and neem tree (Lat. melia axadiracta) having come together the mango tree was destroyed, befng transformed into a neem tree by the influence of contact.

सुचिरंपि अच्छमाणो वेरुलिओ काच-मणीअ उम्मीसो ।
न उवेइ काच-भावं पाहण्ण-गुणेण नियएण ॥ ३२ ॥

सुचिरमप्यासीनं वैडूर्यं काचमण्योन्मिश्रम् ।
नोपैति काचभावं प्राधान्यगुणेन निजेन ॥ ३२ ॥

A *baidurj* a gem (lapis lazuli) mingled with glass and kept in contact for a long time, never attains the qualities of glass on account of the superiority of its own qualities.

सुचिरंपि अच्छमाणो नल-थंभो पिच्छ इच्छु-वाडम्मि ।
कीस न जायइ महुरो जइ संसग्गी पमाणं ते ? ॥ ३३ ॥

सुचिरमप्यासीनो नलस्तम्भः पश्येक्षुवाटे ।
कस्मान्न जायते मधुरो यदि संसर्गः प्रमाणं ते ? ॥ ३३ ॥

If you hold good the influence of company, why then does the stalk of reeds (Lat. Arunds karka, Rox) not become sweet even when associated for a long time with suger-cane in the field?

जो जादिस्सं संगं करेइ सो चावि तादिसो होइ *।
कुसुमेहिं सह वसंता तिलाबि तग्गंधिया हुंति ॥ ३४ ॥

यो यादृशं सङ्गं करोति स चापि तादृशो भवति।
कुसुमैः सह वसन्तस्तिला अपि तद्गन्धिका भवन्ति ॥ ३४ ॥

A man beomes such as the company he keeps. even *til* (naturally scent-less) if kept in touch of flowers becmes impregnated with their smell.

जह-नई-महुरसलिलं सायर-सलिलं कमेण संपत्तं।
पावेई लोण-भावं मेलण-दोसाणुभावेणं ॥ ३५ ॥

एवं सुसीलवंतो असीलवंतेहिं मेलिआ संतो।
पावइ गुण-परिहाणी मेलण-दोसाणुसंगेणं ॥ ३५ ॥

यथा नदीमधुरसलिलं सागरसलिलं क्रमेण संप्राप्तम्।
प्राप्नोति लवणभावं मेलनदोषानुभावेन ॥ ३६ ॥

* "जो जारिसं मित्तं करेइ अवरेन तारिसो होइ" इति वा पाठः।

एवं सुशीलवान् अशीलवद्भिर्मिलितः सन् ।
प्राप्नोति गुणपरिहाणिं मेलनदोषानुभावेन ॥ ३६ ॥

Just as sweet water of a river gradually acquires saltishness by virtue of contact with sea water (lit: evil effect of combination) so likewise a well-behaved person being associated with the wicked, surely loses his good qualities by the evil effects of company.

जीवो अणाइ-निहणो तब्भावण-भाविओ य संसारो ।
खिप्पं सो भाविज्जइ मेलण-दोसाणुभावेणं ॥ ३७ ॥

जीवोऽनादिनिधनस्तद्भावनाभावितश्च संसारः ।
क्षिप्रं स भाव्यते मेलनदोषानुभावेन ॥ ३७ ॥

A being is something which has neither beginning nor end and the world is pervaded by his thoughts. He is very soon influenced by the evil effects of company.

वरं हलाहलं भुत्तं वरं अग्गि-पवेसणं ।
वरं सप्पेहिं सह वासो मा पमायाण संगमो ॥ ३८ ॥

वरं हलाहलं भुक्तं वरमग्निप्रवेशनम् ।
वरं सर्पैः सह वासो मा प्रमादानां संगमः ॥ ३८ ॥

२

It is better to swallow poison, to enter into fire or live in company of snakes; but it is not desirable to keep company of those who have gone astray.

सा साई तं च जलं पत्त-विसेसेण अंतरं गरुअं।
अहि-मुह-पडिअं गरलं सिप्पि-उडे मुत्तियं होई ॥ ३६ ॥

सा स्वातिस्तच्च जलं पात्रविशेषेणान्तरं गुरु।
अहिमुखपतितं गरलं शुक्तिपुटे मौक्तिकं भवति ॥ ३६ ॥

The water (rain-water) falling, when the Svati (the star Arcturus) is in the ascendant, produces different effects on different things; if it drops in the mouth of a snake, it becomes venom, while falling into the hollow of a mother-of-pearl shell, it is transformed into a pearl.



देशाटनम् ।

Travelling.

दीसइ विविह--चरित्तं जाणिज्जइ सुयण-दुज्जण-विसेसो ।
* धुत्तेहिं न वंचिज्जइ हिंडिज्जइ तेण पुहवीए ॥ ४० ॥

दृश्यते विविधचरित्रं ज्ञायते सुजनदुर्जनविशेषः ।
धूर्त्तैर्न वञ्च्यते हिण्ड्यते तेन पृथिव्याम् ॥ ४० ॥

He, who travels the world, can observe various characters, can know the distinguishing traits of the good and the wicked and is not cheated by rogues.

वत्थु-विसेस-निरिक्खण-वियक्खणो होइ सो नरो नूणं ।
आहिंडिऊण दिट्ठा †बहुरयणा जेणिमा पुहवी ॥ ४१ ॥

वस्तुविशेषनिरीक्षणविचक्षणो भवति स नरो नूनम् ।
आहिण्ड्य दृष्टा बहुरत्ना येनेयं पृथिवी ॥ ४१ ॥

The man, who has travelled over and seen the world of manifold treasures, becomes surely experienced by the observations of things and their characteristics.

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* 'अप्पाणं च कलिज्जइ' इति वा पाठः ।

† c. f. 'बहुरत्ना वसुन्धरा' ।

नज्जंति चित्त-भावा तह य विचित्ताउ देस-भासाउ ।
अब्भुयाइं बहुसो दीसंति महिं भमंतेहिं ॥ ४२ ॥

ज्ञायन्ते चित्रभावास्तथा च विचित्रा देशभाषाः ।
अत्यद्भुतानि बहुशो दृश्यन्ते महीं भ्रमद्भिः ॥ ४२ ॥

Persons, who travel the world learn strange thoughts as well as diverse languages of various countries and see many wonders.

अत्थो जसो अ कित्ती विज्जा विन्नाणयं पुरिसकारो ।
पाएणं पाविज्जइ पुरिसेण य अन्न-देसम्मि ॥ ४३ ॥

अर्थो यशश्च कीर्त्तिर्विद्या विज्ञानं पुरुषकारः ।
प्रायेण प्राप्यते पुरुषेण चान्यदेशे ॥ ४३ ॥

Wealth, fame, renown, learning, science and the fruits of manly exertions are almost always achieved by a person in a foreign country (i.e. not in his native land.)

जणणी य जम्म-भूमी निय-चरियं सयण-दुज्जण-विसेसो ।
मण-इट्ठ माणूसं पंच विदेसेवि हिययम्मि ॥ ४४ ॥

जननी च जन्मभूमिर्निजचरित्रं सज्जनदुर्जनविशेषः ।
मनइष्टो मनुष्यः पञ्च विदेशेऽपि हृदये ॥ ४४ ॥

Even in a foreign country, these five things should be treasured up in one's heart viz :—one's mother, one's mother country, one's own character and the distinguishing traits of the good and bad people and the person after one mind i.e. a friend.

दुपरिच्चय-घरणि-घरो जो न नियच्छेइ महि-यलं मणुओ ।
सो कूव-ददुदुरो इव सारासारं न जाणेइ ॥ ४५ ॥

दुष्परित्यज-गृहिणीगृहो यो न पश्यति महीतलं मनुजः ।
स कूपदर्दुर इव सारासारं न जानाति ॥ ४५ ॥

The person, who does not see the world by reason of the pain of separation from wife and home, cannot distinguish substance from a trash, like a frog in a well.



दुर्लभम् ।

Difficult to Attain.

चत्तारि परमंगाणि दुल्लहाणिह जंतुणो ।
माणुसत्तं सुई-सद्धा संजमोवि य वीरियं ॥ ४६ ॥

चत्वारि परमाङ्गानि दुर्लभानीह जन्तोः ।
मनुष्यत्वं श्रुति-श्रद्धा संयमोऽपि च वीर्यम् ॥ ४६ ॥

In this world, four eminent parts are difficult of attainment in living beings viz :—birth as a human being, faith in Shruti (sacred text), self-control and moral courage.

माणुस्स-खित्त-जाई कुल-रूवारोग्ग-आउयं-बुद्धी ।
सव्वाणुग्गह-सिद्धि-संयम लोगम्मि दुल्लहा लहिउं ॥ ४७ ॥

मानुष्यक्षेत्रजातयः कुलरूपारोग्यायुर्बुद्धयः ।
सर्वानुग्रहसिद्धिसंयमा लोके दुर्लभा लब्धुम् ॥ ४७ ॥

Birth as a human being, good country high caste, noble descent, beauty, health, longivity, intelligence, success in acquiring universal favour, spiritual self-restraint—all these are difficult of attainments in this world.

दाणं दरिद्दस्स पहुस्स खंती इच्छा-निरोहो मण-इंदियस्स।
पढमे वए इंदिअ-निग्गहो अ चत्तारि एआणि सुदुद्धराणि ॥४८॥

दानं दरिद्रस्य प्रभोः क्षान्तिरिच्छानिरोधो मनइन्द्रियस्य।
प्रथमे वयसीन्द्रियनिग्रहश्च चत्वार्येतानि सुदुर्द्धराणि ॥ ४८ ॥

Munificance of a poor man, forgiveness of a master control of desires of mind, repression of sensual desires of early manhood (lit : first years of life) these four are difficult of attainment.

नवि अत्थि नवि अ होही पाएण ति-हुअणम्मि सो जीवो।
जो जुव्वणमणुपत्तो वियार-रहिओ सया होइ ॥ ४६ ॥

नाप्यस्ति नापि च भविष्यति प्रायेण त्रिभुवने स जीवः।
यो यौवनमनुप्राप्तो विकाररहितः सदा भवति ॥ ४६ ॥

There is not and will not, scarcely, be a living being in all the three worlds, who having attained puberty, is always devoid of passion.

मच्छ-पयं जल-मज्झे आगासे पक्खियाण पय-पंती।
महिलाण हियय-मग्गो तिन्निवि * विरला पयंपंति ॥ ५० ॥

*"लोए न दीसंति" इति पाठान्तरम्।

मत्स्यपदं जलमध्ये आकाशे पक्षिणां पदपङ्क्तिः।
महिलानां हृदयमार्गस्त्रीण्यपि विरलाः प्रजल्पन्ति ॥ ५० ॥

The abodes of the fish in water, the foot-prints of the birds in sky and the way to the heart (i.e. inner nature) of women : these three things are said to be rare.

किविणाण धणं नागाण फणमणी केसरा य सीहाणं।
कुल-बालिआण सीलं कत्तो घिप्पंति अमुआणं ? ॥ ५१ ॥

कृपणानां धनं नागानां फणमणी केसरा च सिंहानाम्।
कुलबालिकानां शीलं कुतो गृह्यन्तेऽमृतानाम् ? ॥ ५१ ॥

The wealth of misers, the jewel in the hood of serpents. the mane of lions, the chastity of high-born girls : these cannot be seized as long as their possessors are alive i.e, until they die.

सुलहा सुर-लोअ-सिरी एग-च्छत्तावि मेइणी सुलहा।
दुलहो पुण संसारे जिणिंद-वर-देसिओ धम्मो ॥ ५२ ॥

सुलभा सुरलोकश्रीरेकच्छत्रापि मेदिनी सुलभा।
दुर्लभः पुनः संसारे जिनेन्द्रवरदेशितो धर्मः ॥ ५२ ॥

It may be easy to obtain heavenly fortune or a kingdom extending over whole world (lit : under one umbrella) but it is not so easy in this world to receive the (teachings of the) religion propagated by the great Jinas.

तप्पंति तवमणेगे जवंति मंते तहा सुविज्जाओ।
वियरंति दंसणं पुण देवा धन्नाण विरलाणं ॥ ५३ ॥

तप्यन्ते तपोऽनेके जपन्ति मन्त्रांस्तथा सुविद्याः।
वितरन्ति दर्शनं पुनर्देवा धन्यानां विरलानाम् ॥ ५३ ॥

There are many indeed who practise austerities, mutter charms, acquire sound learning ; it is however only the blessed few, who are favoured with a sight of the gods.



समयः ।

Time.

जं कल्ले कायव्वं तं अज्जं चिय करेहु तुरमाणा ।
बहु-विग्घो हु मुहुत्तो मा अवरण्हं पडिक्खेहु ॥ ५४ ॥

यत् कल्ये कर्तव्यं तदद्यैव कुरुध्वं त्वरमाणाः ।
बहुविघ्नो हि मुहूर्तो माऽपराण्हं प्रतीक्षध्वम् ॥ ५४ ॥

Hasten to do that to-day which you are to do to-morrow. Time (lit : moments) is full of obstacles : do not therefore wait for the next day.

दिवस-निसा-घडि-मालं आऊ-सलिलं जियाण घित्तूणं ।
चंदाइच्च-बइल्ला कालरहट्टं भमाडंति ॥ ५५ ॥

दिवसनिशाघटीमालायामायुःसलिलं जीवानां गृहीत्वा ।
चन्द्रादित्यबलीवर्दौ कालारघट्टं भ्रमयतः ॥ ५५ ॥

The *rahat* (*a*) of time, holding (lit : seizing) the water of the lives of living beings, is perpetually turning round and round (lit : travelling); the day and night, being its vessels and the bullocks, being the moon and the sun.

(*a*) Time is here compared to a '*Rahat*'. It is a rough contrivance. usually found in Western India for drawing water from a well, consisting of a round, wheel-shaped wooden frame provided with earthen vessels (*ghatimal*) securely tied round its rim and put into motion by a pair of bullocks.

नेरइआणवि दुक्खं झिज्जइ कालेण किं पुण नराणं ।
ता ण चिरं तुह होही दुक्खमिणं, मा समुव्वियसु ॥५६॥

नैरयिकाणामपि दुःखं क्षीयते कालेन किं पुनर्नराणाम् ।
तस्मान्न चिरं तव भविष्यति दुःखमिदं, मा समुद्विजस्व ॥५६॥

Even the misery of those abiding in hell, ends in course of time; what to speak of men living in this world? Your sufferings will not, therefore, last forever and hence be not anxious.

कर-चुलुअ-पाणिएणवि अवसर-दिन्नेण मुच्छिओ जिअइ ।
पच्छा मुआण सुन्दरि ! घड-सय दिन्नेण किं तेण ? ॥ ५७ ॥

करचुलुकपानीयेनाप्यवसरदत्तेन मूर्च्छितो जीवति ।
पश्चाद् मृतानां सुन्दरि ! घट-शतेन दत्तेन किं तेन ? ॥ ५७ ॥

O beautiful one! Even a handful of water, if given in time, restores (lit: imparts life) an insensible person to consciousness; but of what consequence are hundred jars of water, if given after death.



दैवम् ।

Destiny.

जं चिय विहिणा लिहिअं तं चिय परिणमइ सयल-लोगस्स ।
इय जाणेवि हु धीरा विहुरेवि न कायरा हुंति ॥ ५८ ॥

यदेव विधिना लिखितं तदेव परिणमति सकललोकस्य ।
इति ज्ञात्वा खलु धीरा विधुरेऽपि न कातरा भवन्ति ॥ ५८ ॥

Knowing that whatever is written by destiny, comes to pass to all persons, the wise though in a difficulty, never become depressed.

*तत्तिल्लो विहि-राया जाणइ दूरेवि जो जहिं वसइ ।
जं जस्स होइ जुग्गं तं तस्स बिइज्जयं देइ ॥ ५६ ॥

तत्परो विधिराजो जानाति दूरेऽपि यो यत्र वसति ।
यद् यस्य भवति योग्यं तत्तस्य द्वितीयकं ददाति ॥ ५६ ॥

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* तत्तिल्ल = तत्परः (H. D. V, 3.)

Destiny is a zealous king, knowing that some one although lives far apart from the other, provides him with the company of such other, (lit: gives him the second as worthy of being united with him). [Allusion is perhaps to marriage

जम्मो कलिंग-देसे पाणिग्गहणं मरुय-देस-मज्झम्मि ।
मरणं समुद्द-तीरे अज्जंपि भविस्सए किंपि ॥ ६० ॥

जन्म कलिङ्गदेशे पाणिग्रहणं मरुदेशमध्ये ।
मरणं समुद्रतीरेऽद्यापि भविष्यति किमपि ॥ ६० ॥

Born in Kalinga (Orissa), married in a desert country (Rajputana) and breathing his last on a sea-shore; who knows what destiny has in store for a person in future ?

जा उण कस्सइ चिंता केसुवि सा नूण दुह-फला चेव ।
होअव्वमहोअव्वं च अन्नहा कुणइ नो चिंता ॥ ६१ ॥

या पुनः कस्यचिच्चिन्ता केष्वपि सा नूनं दुःखफलैव ।
भवितव्यमभवितव्यं चान्यथा करोति नो चिन्ता ॥ ६१ ॥

Anxiety of a person for any matter, surely brings on misery; for anxiety cannot change that which is sure to happen as also that which would ever occur i.e. anxiety can bring no relief to a person and hence ɿould not be indulged in.

पत्ते वसंत-मासे रिद्धिं पावंति सयल-वणराई ।
जं न करीरे पत्तं ता किं दोसो वसंतस्स ? ॥ ६२ ॥

प्राप्ते वसन्तमासे ऋद्धिं प्राप्नुवन्ति सकलवनराजयः ।
यन्न करीरे पत्रं तत् किं दोषो वसन्तस्य ? ॥ ६२ ॥

On the approach of spring, the whole vegetable kingdom acquires wealth (of leaves, flowers &c); if leaves do not appear in the shoot of a Karir tree ; is it the fault of spring ? (Karir-Lat. Cappan's sphylla Rox, a thorny plant, growing in a desert and fed upon by Camels.)

वाएण बलेण परक्कमेण मंतोसहाइजुत्तीहिं ।
विउसेहिवि कविहिवि य न * तीरए अन्नहा काउं ॥ ६३ ॥

वादेन बलेन पराक्रमेण मन्त्रौषधादियुक्तिभिः ।
विद्वद्भिरपि कविभिरपि च न शक्यतेऽन्यथाकर्तुम् ॥ ६३ ॥

The inevitable cannot be warded off by controversial discussions, strength, prowess, incantatives; medicines or arguments or by the learned or by poets (by the charm of their poetry) i.e. anything contrary to fate can not be done.

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* तीरए = शक्नते (H. P. IV, 86.)

प्रकृतिः ।

Nature.

कुवियस्स आउरस्स य वसणासत्तस्स आयरत्तस्स ।
मत्तस्स मरंतस्स य सब्भावा पायडा हुंति ॥ ६४ ॥

कुपितस्यातुरस्य च व्यसनासक्तस्यात्मरक्तस्य ।
मत्तस्य म्रियमाणस्य च स्वभावाः प्रकटा भवन्ति ॥ ६४ ॥

The natural disposition of the angry, the sick, the licentions, the selfish, the drunkard and the dying are disclosed i.e. they generally cannot keep secret their real motives.

चंद्-कला छुरि-मुडिअं चोरिअ-रमियं च थीजणे मंतो ।
एए गोविज्जंता जंति दिणे पायडा हुंति ॥ ६५ ॥

चन्द्रकला क्षुरीमुण्डितं चौर्यरतं च स्त्रीजने मन्त्रः ।
एते गोप्यमाना याति दिने प्रकटा भवन्ति * ॥ ६५ ॥

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* "घुरभद्रं कला चान्द्री चौरिकाक्रीड़ितानि च ।
प्रकटानि तृतीयेऽह्नि सुच्छन्नं सुकृतानि च ॥"

The digit of the moon, a shorn head, intercourse by stealth, counsel with females; these things, even if concealed, are disclosed in time.

अगणिज्जंती नासे विज्जा दंडिज्जंती नासे पज्जा।
कुट्टिज्जंती नासे भज्जा बहु बोल्लंति नासे लज्जा॥ ६६॥

अगण्यमाना नश्येद्विद्या दण्ड्यमाना नश्येत्प्रजा।
कुट्यमाना नश्येद् भार्या बहु कथ्यमानस्य नश्येल्लज्जा॥६६॥

Learning, if neglected, vanishes; subjects flee, if punished (without fault); a wife absconds, if beaten and modesty disappears, if too much talking is indulged in.

आकड्ढिऊण नीरं रेवा रयणायरस्स अप्पेइ।
नहु गच्छइ मरु-देसे सव्वे भरियं भरिज्जंति॥ ६७॥

आकृष्य नीरं रेवा रत्नाकरायार्पयति।
न तु गच्छति मरुदेशे, सर्वे भृतं भरन्ति॥ ६७॥

The river Nerbudda gathering water (from its source as well as from both its banks) carries it to the ocean but does not run (lit : go) to the desert Everybody is active to fill that which is (already) filled up.

(c. f. To carry coal to Newcastle)

समुद्रः ।

Ocean.

रयण-निरंतर-भरिओ तहवि हु रयणायरस्स मज्जाया ।
तेणं जाइ उवमाणं पढमं जलही गहीराणं ॥ ६८ ॥

रत्ननिरन्तरभृतस्तथापि खलु रत्नाकरस्य मर्यादा ।
तेन यात्युपमानं प्रथमं जलधिर्गभीराणाम् ॥ ६८ ॥

The ocean, though always full of gems, never quits its proper limits and therefore merits foremost the comparison of the profound i. e. the quality of profoundness is in the first place attributed to the ocean. (The idea is that of an upstart suddenly coming into possession of an immense fortune and becoming vain and arrogant. Also compare the expression "the deep" as applied to the ocean.)

साहीणामय-रयणो अमरमरोरं च भुवणमकरंतो ।
उल्लासिरीहि न लज्जसि लहरीहिं तरंगिणीनाह ! ॥ ६६ ॥

स्वाधीनामृतरत्नोऽमर*मरोरं च भुवनमकुर्वन् ।
उल्लासिनीभिर्न लज्जसे लहरीभिस्तरङ्गिणीनाथ ! ॥ ६६ ॥

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* अरोरं—अदरिद्रम् ।

O lord of streams! how is it that thou art not ashamed of thy blithesome and sprightly waves when thou dost not make the world immortal and opulent with the nectar and treasures in thy possession?

रयणायर-तीर-पइट्ठियाण पुरिसाण जं च दालिद्दं।
सा रयणायर-लज्जा न हु लज्जा इयर-पुरिसाणं॥ ७०॥

रत्नाकरतीरप्रतिष्ठितानां पुरुषाणां यच्च दारिद्र्यम्।
सा रत्नाकरलज्जा न तु लज्जेतरपुरुषाणाम्॥ ७०॥

The poverty of persons living near the shores of the ocean (lit: mine of gems) signifies the shame of the ocean and not the disgrace of the common people.



वैभवम् ।

Wealth.

विगुणमवि गुणड्ढं रूवहीणंपि रम्मं
जडमवि मइमंतं मंद-सत्तंपि सूरं ।
अकुलमवि कुलीणं तं पयंपंति लोआ
नव-कमल-दलच्छी जं विलोएइ लच्छी ॥ ७१ ॥

विगुणमपि गुणाढ्य रूपहीनमपि रम्यं
जडमपि मतिमन्तं मन्दसत्त्वमपि शूरम् ।
अकुलमपि कुलीनं तं प्रजल्पन्ति लोका
नवकमलदलाक्षी यं विलोकयति लक्ष्मीः ॥ ७१ ॥

People call him, whom Lakshmi (Goddess of wealth) with eyes like the petals of a fresh lotus, looks upon with favour (i, e. who is rich), accomplished, even if devoid of any accomplishment; handsome, even if destitute of beauty ; intelligent, even if a fool ; brave, even if a coward and high-born even if born in a low family.

जा विहवो ता पुरिसस्स होइ आणा-पडिच्छओ लोओ।
गलिओदयं घणं विज्जुलावि दूरं परिच्चयइ ॥ ७२ ॥

यावद् विभवस्तावत् पुरुषस्य भवत्याज्ञाप्रत्येषको लोकः।
गलितोदकं घनं विद्युदपि दूरं परित्यजति ॥ ७२ ॥

As long as a person retains his wealth so long only do the people wait on him for his commands. Even lightening forsakes at a distance, a cloud drained of its moisture.

जाई रूवं विज्जा तिन्निवि निवडंतु कंदरे विवरे।
अत्थुच्चिय परिवड्ढउ जेण गुणा पायडा हुंति ॥ ७३ ॥

जाती रूपं विद्या त्रीण्यपि निपतन्तु कन्दरे विवरे।
अर्थ एव परिवर्द्धतां येन गुणाः प्रकटा भवन्ति ॥ ७३ ॥

Let caste, beauty and learning fall (perish) into caves and holes : may wealth only increase by which good qualities are made manifest.

सुच्चिय सुहडो सो चेव पंडिओ सो विढत्त-विन्नाणो।
जो निअ-भुअ-दंडज्जिअ-लच्छीइ उवज्जए कित्तिं ॥ ७४ ॥

स एव सुभटः स एव पण्डितः सोऽर्जितविज्ञानः।
यो निजभुजदण्डार्जितलक्ष्म्योपार्जयति कीर्त्तिम् ॥ ७४ ॥

He is the best warrior, the scholar and the person who has acquired scientific knowledge, who wins fame by the prosperity earned by his own arms.

न गणंति कुलं न गणंति पावयं पुण्णमवि य न गणंति।
इस्सरिएण हि मत्ता तहेव परलोयमिहलोयं ॥ ७५ ॥

न गणयन्ति कुलं न गणयन्ति पापं पुण्यमपि च न गणयन्ति।
ऐश्वर्येण हि मत्तास्तथैव परलोकमिहलोकम् ॥ ७५ ॥

Persons, intoxicated with the pride of wealth or power, do not heed his lineage or sin or religious merit as well as this world or the next.

वंचइ मित्त-कलत्ते नविक्खए माय-पिय-सयणे य।
मारेइ बंधवेवि हु पुरिसो जो होइ धण-लुद्धो ॥ ७६ ॥

वञ्चयते मित्रकलत्राणि नापेक्षते माता-पितृ-स्वजनांश्च।
मारयति बान्धवानपि खलु पुरुषो यो भवति धनलुब्धः ॥७६॥

The person who is avaricious deceives (his) friend and wife, does not care for (his) father, mother and relatives and puts to death even (his) kinsmen.

सोल-वरिसो पुरिसो लच्छिं भुंजेइ जो उ जणयस्स।
एसो नूणं पुत्तो रिण-संबंधेण संपत्तो ॥ ७७ ॥

षोडशवार्षिकः पुरुषो लक्ष्मीं भुङ्क्ते यस्तु जनकस्य।
एष नूनं पुत्र ऋणसंबन्धेन संप्राप्तः ॥ ७७ ॥

The son, who, attaining majority (lit : sixteen years of age) enjoys the fortune of his father, becomes surely a debtor to him.

ताय-विढत्ता * लच्छी नूणं पुत्तस्स होइ सा भइणी ।
होइ परस्स परित्थी सयं विढत्ता तओ जुत्ता ॥ ७८ ॥

तातार्जिता लक्ष्मीर्नूनं पुत्रस्य भवति सा भगिनी ।
भवति परस्य परस्त्री स्वयमर्जिता ततो युक्ता ॥ ७८ ॥

The fortune earned by a father surely comes as a sister to the son. A person's fortune is like another's wife to a second person. Therefore one's own earnings only are proper to be enjoyed.

पुरिसेण माण-धण-वज्जिएण अच्चंत-जिण्ण-विहवेण ।
ते देसा गंतव्वा जत्थ सवासा न दीसंति ॥ ७९ ॥

पुरुषेण मानधनवर्जितेनात्यन्तजीर्णविभवेन ।
ते देशा गन्तव्या यत्र सवासा न दृश्यन्ते ॥ ७९ ॥

A man, deprived of all respect and wealth, should go to a country (to reside there) where none of his countrymen are to be seen.

* विढत्ता—अर्जित (H. P. IV, 258.)

वणिआण वणिज्जम्मि माहणाणं मुहम्मि अ ।
खत्तिआणं सिरी खग्गे कारूणं सिप्प-कम्मसु ॥ ८० ॥

वणिजां वाणिज्ये ब्राह्मणानां मुखे च ।
क्षत्त्रियाणां श्रीः खड्गे कारूणां शिल्पकर्मसु ॥ ८० ॥

The wealth of a trader lies in commerce, that of a *Brahmin* in his mouth (i. e. he acquires riches or fame by delivering learned discourses) that of a *Kshatriya* in his trusty sword and that of an artisan in his craft.

किं तीए सिरीए, सुंदरीवि जा होइ अन्न-देसम्मि ।
जाइ न मित्तेहिं समं जा य न दिट्ठा अमित्तेहिं ॥ ८१ ॥

किं तया श्रिया, सुन्दर्यपि या भवत्यन्यदेशे ।
याति न मित्त्रैः समं या च न दृष्टाऽमित्त्रैः ॥ ८१ ॥

Of what worth is that wealth, which though beautiful, is in another country and does not benefit (lit: does not accompany) one's friends, nor is seen (and therefore envied) by his enemies.

किं तीए सिरीए पीवराए छन्नाए गेह-निहिआए ।
विप्फुरइ जए न जओ मियंक-किरणुज्जला कित्ती ॥ ८२ ॥

किं तया श्रिया पीवर्या छन्नया गेहनिहितया ।
विस्फुरति जगति न यतो मृगाङ्ककिरणोज्ज्वला कीर्त्तिः ॥८२॥

Of what consequence is that wealth, even if immense, lying concealed in a house by which a fame, resplendent as the moon-beams, does not diffuse itself through the world.

अपत्यम्।

Child.

आवई-गयंपि सुहए हासेइ य गरुय-सोगमहियंपि।
मरमाणंपि जियावइ अवच्च-संजीवणी जीवं॥ ८३॥

आपद्गतमपि सुखयति, हासयति च गुरुशोकमधिकमपि।
म्रियमाणमपि जीवयति, अपत्यसंजीवनी जीवम्॥ ८३॥

A child, like a medicine which restores the dying to life, gladdens a person involved in peril, diminishes even a heavy load of grief and restores life even to a dying man.

धावंत-खलंत-पडंतयाइं धूलीइ धूसरंगाइं।
धन्नाण रमंति घरंगणम्मि दो-तिन्नि डिंभाइं॥ ८४॥

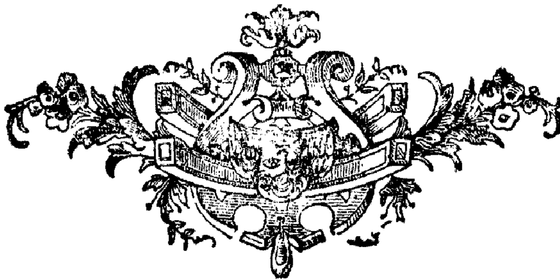
धावत्स्खलत्पतन्तो धूल्या धूसरिताङ्गाः।
धन्यानां रमन्ते गृहाङ्गणे द्वित्रा डिम्भाः॥ ८४॥

Those are blessed, in the yard of whose houses two or three children play, run, miss their steps, fall down and become covered with dirt (have their body grey with dust).

को नाम गुण-*मरट्टो सोहग्ग-*मडप्फरो य को तेसिं।
का वा सुहासिया वा पियाण जेसिं सुओ नत्थि ? ॥ ८५ ॥

को नाम गुणगर्वः सौभाग्यगर्वश्च कस्तासाम्।
का वा सुखासिका वा प्रियाणां यासां सुतो नास्ति ? ॥८५॥

Of what worth is the pride of accomplishments or the pride of good fortune or the happy position of those lovely women who have no son ?



* See H. D. VI, 120.

स्त्री ।

Woman.

देवाण दाणवाण य मंतं मंतंति मंत-निउणा जे ।
इत्थी-चरिअम्मि उणो ताणवि मंता कहिं नट्ठा ॥ ८६ ॥

देवानां दानवानां च मन्त्रं मन्त्रयन्ति मन्त्रनिपुणा ये ।
स्त्रीचरिते पुनस्तेषामपि मन्त्राः कुत्र नष्टाः ॥ ८६ ॥

Even the counsels of those who are expert in deliberation and who counsel gods and demons are of no avail in unravelling the character of women.

सायर-जल-परिमाणं सुर-गिरि-माणं तिलोअ-संठाणं* ।
जाणंति बुद्धिमंता महिला-चरियं न याणंति ॥ ८७ ॥

सागरजलपरिमाणं सुरगिरिमानं त्रिलोकीसंस्थानम् ।
जानन्ति बुद्धिमन्तो महिलाचरितं न जानन्ति ॥ ८७ ॥

The wise know the depth of the ocean, the height of the Meru hill (lit, the hill of gods) the configuration of the three worlds, but are ignorant of the nature of women.

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* Another reading " रविचरियं गहचरियं ताराचरियं च राहुचरियं च " i. e. the motions of the sun, the planets, the stars the planet Rahu.

वंचिज्जइ निअ-सामी दिज्जइ जीयंपि, किज्जए जिस्सा।
कज्जे गरुअमकज्जं हा हित्थी सावि विहडेइ॥ ८८॥

वञ्च्यते निजस्वामी दीयते जीवितमपि, क्रियते यस्याः।
कार्ये गुर्वकार्यं हा हा स्त्री सापि विघटते॥ ८८॥

For the sake of a woman, one deceives his own master, gives even his life and does sinful things. Alas! With all these a woman, (not being satisfied) breaks with her protector.

मारइ पिय-भत्तारं हणइ सुअं तह विणासए अत्थं।
निय-गेहंपि पलीवइ नारी रागाउरा पावा॥ ८६॥

मारयति प्रियभर्तारं हन्ति सुतं तथा विनाशयत्यर्थम्।
निजगेहमपि प्रदीपयति नारी रागातुरा पापा॥ ८६॥

A sinful woman inflamed with passion, kills her own dear husband, her own son, destroys wealth and burus her own house.

दिवा कागाण बीहेसि रत्तिं तरसि नम्मयं।
कुतित्थाणि य जाणासि अच्छीणं ढंकणाणि य॥ ६०॥

दिवा काकेभ्यो बिभेषि रात्रौ तरसि नर्मदाम्।
कुतीर्थानि च जानास्यक्ष्णामाच्छादनानि च*॥ ६०॥

* c. f. दिवा बिभेति काकेभ्यो रात्रौ तरति नर्मदाम्।
कुतीर्थानि च जानाति जलजं त्वचिरोधनम्॥

You fear a crow in daylight, but cross the river *Nerbuda* at night (to meet your lover); you both know how to veil other's eyes and to have reconrse to wicked means.

जं चित्ते चिंतेउं जं न सुविणेवि पिच्छिउं सक्कं।
लीलावईण लीला-वावारो तम्मि कज्जम्मि ॥ ६१ ॥

यच्चित्ते चिन्तयितुं यन्न स्वप्नेऽपि द्रष्टुं शक्यम्।
लीलावत्या लीलाव्यापारस्तस्मिन् कार्ये ॥ ६१ ॥

What is incapable of being thought of in the mind or of being seen even in dreams, can easily be accomplished by wanton women in their amorous sport.

तावच्चिय नेह-तरू सिणिद्ध-बंधूण वड्ढए निच्चं।
नारी-वयण-दिढ-निसिय-परसु-धाराओ न हवंति ॥ ६२ ॥

तावदेव स्नेहतरुः स्निग्धबन्धूनां वर्धते नित्यम्।
नारीवदनदृढनिशितपरशुधारा न भवन्ति ॥ ६२ ॥

The tender (lit : young) tree of affection of friends ever grows, only so long as it does not feel the keen edge of the axe of woman's words.

जम्मंतीए सोगो वड्ढंतीए य वड्ढए चिंता।
परिणीआए दंडो जुवइ-पिआ दुक्खिओ निच्चं ॥ ६३ ॥

जायमानायां शोको वर्धमानायां च वर्धते चिन्ता।
परिणीतायां दण्डो युवतिपिता दुःखितो नित्यम् ॥ ६३ ॥

The father of a young girl, is ever miserable, feeling grief the moment she is born, his anxiety increasing as she grows, paying fine (dowry &c) when she is married.

नियं-घर-सोसा पर-गेह-मंडणी कुल-कलंक-कली-भवणं।
जेहिं न जाया धूआ ते सुहिया जीव-लोगम्मि ॥ ६४ ॥

निजगृहशोषा परगेहमण्डनी कुलकलङ्ककलिभवनम्।
येषां न जाता दुहिता ते सुखिता जीवलोके ॥ ६४ ॥

In this world of life, they are happy who have no daughter born to them, a daughter who destroys (lit : dries up) her own home and adorns another's, who brings disgrace (shame) to her father's lineage (family) and who is the abode of discord (receptacle of the shame of her family and of quarrels.)



अनित्यता ।

Transitoriness.

सव्वस्स अणिच्चत्तं जुव्वण-धन-सयण-अत्थ-दाराणं ।
देहस्स जीवियस्स य इक्कंपि न पिच्छए निच्चं ॥ ६५ ॥

सर्वस्यानित्यत्वं यौवनधनस्वजनार्थदाराणाम् ।
देहस्य जीवितस्य चैकमपि न दृश्यते नित्यम् ॥ ६५ ॥

Everything is transitory; one's youth, riches relatives, property and wife as well as one's body and life: not even one (of these) is found ever-lasting.

जुव्वणं रूव-संपत्ती सोहग्गं धण-संपया ।
जीवियं वावि जीवाणं जल-बुब्बुअ-संनिहं ॥ ६६ ॥

यौवनं रूपसंपत्तिः सौभाग्यं धनसंपत् ।
जीवितं चापि जीवानां जलबुद्बुदसंनिभम् ॥ ६६ ॥

Youth, excellence of beauty, good-luck, abundance of wealth and even lives of beings are short-lived like bubbles of water.

दाण-माणोवयारेहिं साम-भेआइएहि य ।
न सक्का सा निवारेउं तेलुक्केण अणिच्चया ॥ ६७ ॥

दानमानोपचारैः सामभेदादिकैश्च ।
न शक्या सा निवारयितुं त्रैलोक्येनानित्यता ॥ ६७ ॥

There is nothing which is not capable of being warded off by even the three worlds (Heaven, Earth and Hell), by the offering of presents and adoration or by policies of conciliation and division, and that is transitoriness.

सव्वत्थ निरणुक्कोसा निव्विसेसं पहारिणी ।
सुत्त-मत्त-पमत्ताणं एगा जग्गि अणिच्चया ॥ ६८ ॥
सर्वत्र निरनुक्रोशा निर्विशेषं प्रहारिणी ।
सुप्तमत्तप्रमत्तानामेका जगत्यनित्यता ॥ ६८ ॥

In this world there is only onething which is everywhere cruel, which strikes without any distinction and spares not even one while asleep or intoxicated or insane, and this is transitoriness.

जल-लव-तरलं जीयं अथिरा लच्छी विभंगुरो देहो ।
तुच्छा य काम-भोगा निबंधणं दुक्ख-लक्खाणं ॥ ६६ ॥
जललवतरलं जीवितमस्थिरा लक्ष्मीर्विभङ्गुरो देहः ।
तुच्छाश्च कामभोगा निबन्धनं दुःखलक्षाणाम् ॥ ६६ ॥

Life is unstable like a drop of water, wealth is unsteady and the human body is fragile, (*a*) the gratification of sensual passion is unsubstantial and is the cause of innumerable miseries (lit : lacs of miseries)

(*a*) c. f. "This tenement of clay" &c. "Dust thou art to dust" &c.

उदओ भुवणक्कमणं अत्थमणं चेय एग-दिवसम्मि।
सूरस्सवि तिन्नि दसा का गणणा इयर-लोगस्स ? ॥ १०० ॥

उदयो भुवनाक्रमणमस्तमनं चेत्येकदिवसे।
सूरस्यापि तिस्रो दशाः का गणनेतरलोकस्य ? ॥ १०० ॥

Where even the sun passes through the three stages in one day viz : rise, progress and setting, the common run of men must be left out of reckoning (i. e. the common people must inevitably undergo these stages)

चंदस्स खओ न हु तारयाण रिद्धीवि तस्स न हु ताण।
गुरुआण चडण-पडणं का कहा निच्च-पडियाणं ? ॥ १०१ ॥

चन्द्रस्य क्षयो न तु तारकाणामृद्धिरपि तस्य न तु तासाम्।
गुरूणां चटनपतनं का कथा नित्यपतितानाम् ? ॥ १०१ ॥

It is the moon who wanes and wanes and not the stars, it is the great only who rise up and fall down ; of what consequence are the ever-fallen ?) (lit : what reckoning can be made of the ever-fallen ?)

अंबय-फलं सुपक्कं सिढिलं विंटं समुब्भडो पवणो।
साहा मेल्लण-सीला न याणिमो कज्ज-परिणामो ॥ १०२ ॥

आम्रफलं सुपक्वं शिथिलं वृन्तं समुद्भटः पवनः।
शाखा मोचनशीला न जानीमः कार्यपरिणामम् ॥ १०२ ॥

A ripe mango, a loosened stalk, a high wind, a branch of a tree liable to be broken, of these we know the end ; but we do not know the end of our deeds.

लच्छी सहाव-चवला तओवि चवलं च जीवियं होइ ।
देहो तओवि चवलो उवयार-विलंबना कीस ? ॥ १०३ ॥

लक्ष्मीः स्वभावचपला ततोऽपि चपलं च जीवितं भवति ।
देहस्ततोऽपि चपल उपचारविडम्बना कस्मात् ? ॥ १०३ ॥

Fortune is fickle by its very nature ; existence in the world is more unsteady and body is still more inconstant, why then should we trouble for adornment (of the body) ?



मृत्युः ।

Death.

अज्झवसाण निमित्ते आहार वेअणाय पराघाए ।
फासे आणापाणू सत्तविहं झिज्जए आउं ॥ १०४ ॥

अध्यवसानेन निमित्तेन आहारेण वेदनया पराघातेन ।
स्पर्शेनापानप्राणेन सप्तविधं क्षीयत आयुः ॥ १०४ ॥

The duration of life is cut off in seven ways viz : by personal exertion, (e. g. suicide), accidents, poisonous food, mortal pain, fatal blow by some weapon, by touch (e. g. of a poisonous snake) and lastly by a natural death.

सूल-विस-अहिविस-मुइअ-पाणीय-सत्थग्गि-संभमेहिं च ।
देहंतर-संकमणं करेइ जीवो मुहुत्तेणं ॥ १०५ ॥

शूलविषाहिविषमुदितपानीयशास्त्राग्निसंभ्रमैश्च ।
देहान्तरसंक्रमणं करोति जीवो मुहूर्तेन ॥ १०५ ॥

Living beings transmigrate in a moment succumbing to the effect of the poison of cholic (i. e. cholic pain) or the poison of a snake or the prick of a poisonous needle or poisonous drinks or deadly arms or fire or fear.

जं कल्लं कायव्वं नरेण अज्जेव तं वरं काउं ।
मच्चू अकरुण-हियओ न हु दीसइ आवडंतोवि ॥ १०६ ॥

यत्कल्ये कर्तव्यं नरेणाद्यैव तद्वरं कर्तुम् ।
मृत्युरकरुणहृदयो न खलु दृश्यत आपतन्नपि ॥ १०६ ॥

It is preferable that a man should do to-day that which he ought to do to-morrow ; for the hard-hearted death is not seen even when approaching (lit : on the point of falling).

देविंदा समहिड्ढीया दाणविंदा य विस्सुया ।
नरिंदा जे अ विक्कंता मरणं विवसा गया ॥ १०७ ॥

देवेन्द्राः समहर्धिका दानवेन्द्राश्च विश्रुताः ।
नरेन्द्रा ये च विक्रान्ता मरणं विवशा गताः ॥ १०७ ॥

The Kings of gods, possessing immense riches, the celebrated *danavas*, the mighty lords of men—all *are subject* to the sway of death.

माय-पिय-पुत्त-बंधू सयल-कुसलाइआइं कारंति ।
न मरंतस्सुवयारं तिल-तुसमित्तंपि हु जणंति ॥ १०८ ॥

मातापितृपुत्रबन्धवः सकलकुशलादिकानि कारयन्ति ।
न म्रियमाणस्योपकारं तिलतुषमात्रमपि खलु जनयन्ति ॥१०८॥

One's mother, father, sons, kinsmen can secure for him all kinds of good but can never do the least good to a dying person (lit : to the extent of a *til* or husk).

धीरेणवि मरियव्वं कायरिएणावि अवस्समरियव्वं।
दुण्हंपि हु मरियव्वे वरं धीरत्तेण मरियव्वं ॥ १०६ ॥

धीरेणापि मर्तव्यं कातरेणाप्यवश्यमर्तव्यम्।
द्वयोरपि खलु मर्तव्ये वरं धीरत्वेन मर्तव्यम् ॥ १०६ ॥

The courageous as well as the timid must surely die as both are mortal,—it is better to die as a courageous man.

अज्ज परं परारिं पुरिसा चिंतंति अत्थ-संपत्तिं।
अंजलि-गयंव तोअं गलंतमाउं न पेच्छंति ॥ ११० ॥

अद्य परुत् परारि पुरुषाश्चिन्तयन्त्यर्थसंपत्तिम्।
अञ्जलिगतमिव तोयं गलदायुर्न पश्यन्ति ॥ ११० ॥

A person thinks of his wealth and property to day, to-morrow and day after ; but does not see years (lit : duration of life) trickling down like water contained in the palms of the hand.

ही ! संसार-सहावाचरियं नेहाणुराय-रत्तावि ।
जे पुव्वण्हे दिट्ठा ते अवरण्हे न दीसंति ॥ १११ ॥

ही ! संसारस्वभावाचरितं स्नेहानुरागरक्ता अपि ।
ये पूर्वाह्णे दृष्टास्तेऽपराह्णे न दृश्यन्ते ॥ १११ ॥

Alas ! Such is the nature of the ways of this world : those whom we have seen in the forenoon with affection and attachment to us, are not seen in the afternoon and the world is so transitory that our dear person whom we have met in the forenoon, may perish before afternoon.

सा नत्थि कला, तं नत्थि ओसहं, नत्थि किंपि विन्नाणं ।
जेण धरिज्जइ काया खज्जंती काल-सप्पेणं ॥ ११२ ॥

सा नास्ति कला, तन्नास्त्यौषधं, नास्ति किमपि विज्ञानम् ।
येन ध्रियते काया खाद्यमाना कालसर्पेण ॥११२॥

There is no art, no medicine, no science by which a body may be saved (lit : caught hold of) from the jaws of the death-serpent.

दीहर-फणिंद-नाले महीयर-केसर-दिसा-मह-दलिल्ले ।
ओ ! पियइ काल-भमरो जण-मयरंदं पुहवि-पउमे ॥ ११३ ॥

दीर्घफणीन्द्रनाले महीधरकेसरदिग्महादले ।
आः ! पिबति कालभ्रमरो जनमकरन्दं पृथिवीपद्मे ॥ ११३ ॥

Alas! Death, like a bee, drinks the honey of the people of the world which is like a lotus whose stalk is the infernal serpent, going deep (lit: long) and whose filaments are the mountains and whose petals are the ten quarters.

छाया-मिसेण कालो सयल-जियाणं छलं गवेसंतो।
पासं कहवि न मुंचइ, ता धम्मे उज्जमं कुणह ॥ ११४ ॥

छायामिषेण कालः सकल-जीवानां छलं गवेषयन्।
पार्श्वं कथमपि न मुञ्चति तस्माद् धर्म उद्यमं कुरुत ॥११४॥

Death, under pretence of a shadow, looking into the tricks of all living beings, never forsakes their sides; therefore you should exert yourselves to religion.

न सा जाई न सा जोणी न तं ठाणं न तं कुलं।
न जाया न मुआ जत्थ सव्वे जीवा अणंतसो ॥ ११५ ॥

न सा जातिर्न सा योनिर्न तत् स्थानं न तत् कुलम्।
न जाता न मृता यत्र सर्वे जीवा अनन्तशः ॥ ११५ ॥

There is no caste, no womb, no place, no family where all living beings have not been born or died eternal times.

बालस्स माय-मरणं भज्जा-मरणं च जुव्वणारंभे ।
वुड्ढस्स पुत्त-मरणं तिन्निवि गरुआइं दुक्खाइं ॥ ११६ ..

बालस्य मातृमरणं भार्यामरणं च यौवनारम्भे ।
वृद्धस्य पुत्रमरणं त्रीण्यपि गुरूणि दुःखानि ॥ ११६ ॥

The loss of one's mother in childhood, of one's wife at the beginning of youth and of one's son in old age these are severe griefs.



इन्द्रियम् ।

Senses.

इंदिय-चवल-तुरंगा दुग्गइ-मग्गाणुधाविरा निच्चं ।
उम्मग्गे णिवडंता निरु ंभइ नाण-रस्सीहिं ॥ ११७ ॥

इन्द्रियचपलतुरङ्गा दुर्गतिमार्गानुधावितारो नित्यम् ।
उन्मार्गे निपतन्तो निरुध्यन्ते ज्ञानरश्मिभिः ॥ ११७ ॥

The senses like restive steeds are always careering along the path of ruin and are checked by the reins of knowledge when straying into evil ways.

जह अग्गीइ लवोवि हु पसरंतो दहइ गाम-नयराइं ।
इक्किक्कमिंदियंपि हु तह पसरंतं समग्ग-गुणे ॥ ११८ ॥

यथाऽग्नेर्लवोऽपि खलु प्रसरत् दहति ग्रामनगराणि ।
एकैकमिन्द्रियमपि खलु तथा प्रसरत् समग्रगुणान् ॥ ११८ ॥

A single organ of sense, if unchecked, like a spark of fire burning villages and cities when spread, can (like wise) burn all good qualities i. e. just as a spark of fire reduces to ashes whole villages and towns so too a single organ of sense when enjoyed to excess has the power to destroy all virtues.

नयणे कहिज्ज पेम्मं नयणे दोसंपि परिफुडं कहइ।
नयणे कहिज्ज कामं नयणे वेरग्गमुवदिसइ ॥ ११६ ॥

नयने कथयतः प्रेम नयने दोषमपि परिस्फुटं कथयतः।
नयने कथयतः कामं नयने वैराग्यमुपदिशतः ॥ ११६ ॥

Love is eloquently spoken by the eyes, (1) one's guilt is also revealed by the eyes, passion is expressed in the eyes and indifference to the world is likewise advertized by the eyes.

सल्लं कामा विसं कामा कामा आसी-विसोवमा।
कामा पत्थेअमाणा अ अकामा जंति दुग्गइं ॥ १२० ॥

शल्यं कामा विषं कामाः कामा आशीविषोपमाः।
कामान् प्रार्थयमानाश्चाकामा यान्ति दुर्गतिम् ॥ १२० ॥

Sensual desires are painful thorns, they are poison and are like deadly poisonous snakes—those hankering after desires unwillingly go to hell.

वावाराणं गुरुओ मण-वावारो जिणेहिं पण्णत्तो।
जो नेइ सत्तमिं वा अहवा मुक्खं पराणेइ ॥ १२१ ॥

व्यापाराणां गुरुर्मनोव्यापारो जिनैः प्रज्ञप्तः।
यो नयति सप्तमीं वाऽथवा मोक्षं पराणयति ॥ १२१ ॥

(1) cf. "tell-tale glance."

Of the operations, the mental operations are said by the *Jinas* to be the most consequential—operations which lead a person to the seventh (hence the greatest) hell or to salvation (the highest bliss.)

सव्वो पुव्व-कयाणं कम्माणं पावए फल-विवागं।
अवराहेसु गुणेसु अ निमित्तमित्तं परो होइ ॥ १२२ ॥
सर्वः पूर्वकृतानां कर्मणां प्राप्नोति फलविपाकम्।
अपराधेषु गुणेषु च निमित्तमात्रं परो भवति ॥ १२२ ॥

Men bear the consequences of all deeds done previously : in good or evil others are mere agents.

कत्थावि जीवो बलिओ कत्थवि कम्माइं हुंति बलियाइं।
जीवस्स य कम्मस्स य पुव्वनिबद्धाइं वेराइं ॥ १२३ ॥
क्वापि जीवो बलिकः क्वापि कर्माणि भवन्ति बलिकानि।
जीवस्य च कर्मणश्च पूर्वनिबद्धानि वैराणि ॥ १२३ ॥

In some cases a living being rises superior to the influence of karma, sometimes the *Karma* * becomes stronger : the living beings and the *Karma* wage a perpetual warfare with each other (lit : the enmity of a soul and its deeds continues through a perpetual series of births.)

* Lit : action : from a Jain point of view—the certain conse quence of acts done in a former life or lives.

सयमेव कुणसि कम्मं तेण य बाहिज्जसि तुमं चेव।
रे जीव! अप्प-वैरिय! अन्नस्स य देसि किं दोसे? ॥ १२४ ॥

स्वयमेव करोषि कर्म तेन च बाध्यसे त्वमेव।
रे जीव! आत्मवैरिन्! अन्यस्य च ददासि किं दोषम्? ॥१२४॥

O thou soul! Thou dost do deeds which turn out to be fetters to bind thyself, thou thus provest the enemy of thy own; why then shouldst thou lay the fault at another's door?

ठाणं उच्चययरं मज्झं हीणं च हीणतरगं च।
जेणं जहिं गंतव्वं चिट्ठावि य तारिसी होइ ॥ १२५ ॥

स्थानमुच्चतरं मध्यं हीनं च हीनतरं च।
येन यत्र गन्तव्यं चेष्टापि च तादृशी भवति ॥ १२५ ॥

Postions are of four kinds, namely (1) the high (2) the middle (3) the low and (4) the lowest: and (human) exertion is (to be applied) in accordance with the position to be attained.

नच्चंता कीडंता कम्मं कुव्वंति निग्घिणा जीवा।
पच्छा तस्स विवागे रुअंति कलुणं महा-दुक्खा ॥ १२६ ॥

नृत्यन्तः क्रीडन्तः कर्म कुर्वन्ति निर्घृणा जीवाः।
पश्चात् तस्य विपाके रुदन्ति करुणं महादुःखाः ॥ १२६ ॥

Beings, being cruel do deeds while dancing, playing (i. e. easily) ; but piteously cry in great misery when they have to suffer the effect of those past deeds afterwards.

धारिज्जइ जलनिहीवि कल्लोलोत्थंभि-सत्त-कुल-सेलो ।
न हु अन्न-जम्म-निम्मिअ-सुहासुहो कम्म-परिणामो ॥ १२७ ॥

धार्यते जलनिधिरपि कल्लोलोत्तम्भिसप्तकुलशैलः ।
न त्वन्यजन्मनिर्मितशुभाशुभः कर्मपरिणामः ॥ १२७ ॥

A man may hold back the ocean surrounded by seven *kula* (mountains) on which the waves incessently break ; but none cau avoid (lit : hold back) the consequences of good or evil deeds performed in another birth.

धम्मेण कुल-प्पसूई धम्मेण दिव्व-रूव-संपत्ती ।
धम्मेण धण-समिद्धी धम्मेण सुवित्थडा कित्ती ॥ १२८ ॥

धर्मेण कुलप्रसूतिर्धर्मेण दिव्यरूपसंपत्तिः ।
धर्मेण धनसमृद्धिर्धर्मेण सुविस्तृता कीर्त्तिः ॥ १२८ ॥

Religion (religious merit acquired in a previous birth) is the cause of birth in a good family, excellent beauty (lit : excellence of heavenly beauty), immense wealth and widespread fame.

बावत्तरी-कला-पंडियावि पुरिसा अपंडिया चेव।
सव्व-कलाणं पवरं जे धम्म-कलं न जाणंति ॥ १२९ ॥

द्वासप्ततिकलापण्डिता अपि पुरुषा अपण्डिता एव।
सर्वकलानां प्रवरां ये धर्मकलां न जानन्ति ॥ १२९ ॥

A person, versed in the seventy-two elegant arts, is but a dunce if he does not know the greatest of all arts, viz, the art of religion.

किं जंपिएण बहुणा जं जं दीसइ समत्थ-जिय-लोए।
इंदिय-मणाभिरामं तं तं धम्मं-फलं सव्वं ॥ १३० ॥

किं जल्पितेन बहुना यद् दृश्यते समस्तजीवलोके।
इन्द्रियमनोऽभिरामं तत् तद् धर्मफलं सर्वम् ॥ १३० ॥

It is needless to dwell at any length,—whatever pleasing to the senses, are found in this world of life, are all the fruits of religious merit.

तस्स न हवइ दुक्खं कयावि जस्सत्थि निम्मलं पुण्णं।
अण्ण-घरत्थं दव्वं भुंजइ अप्पणो जणो जेण ॥ १३१ ॥

तस्य न भवति दुःखं कदापि यस्यास्ति निर्मलं पुण्यम्।
अन्यगृहस्थं द्रव्यं भुङ्क्तेऽन्यो जनो येन ॥ १३१ ॥

One who has a store of pure religious merit, has never to undergo misery, but by virtue of his merit enjoys the good things of this life, belonging to another as if they belonged to him.

मंद-गमणं मूयत्तं सोहणं कोह-मोह-निग्गहणं।
इंदिय-दप्प-च्छेओ धम्मिय-जण-मंडणं एयं॥ १३२॥

मन्दगमनं मूकत्वं शोभनं क्रोधमोहनिग्रहणम्।
इन्द्रियदर्पच्छेदो धार्मिकजनमण्डनमेतत्॥ १३२॥

A slow gait, an admirable silence, the crushing of anger and worldly and sensual affection, the destruction of the pride of senses—these are the ornaments of the virtuous.

संसारम्मि असारे नत्थि सुहं वाहि-वेयणा-पउरे।
जाणंतो इह जीवो न कुणइ जिण-देसियं धम्मं॥ १३३॥

संसारेऽसारे नास्ति सुखं व्याधिवेदनाप्रचुरे।
जानन्निह जीवो न करोति जिनदेशितं धर्मम्॥ १३३॥

Living beings (people) do not follow (lit : do) the religion shown by the *jinas,* even knowing that there is no happiness in this frail world which is full of disease and pain.

भव-सय-सहस्स-दुलहे जाइ-जरा-मरण-सागरोत्तारे ।
जिण-वयणम्मि गुणायर! खणमवि मा काहिसि पमायं ॥१३४॥

भवशतसहस्रदुर्लभे जातिजरामरणसागरोत्तारे ।
जिनवचने गुणाकर ! क्षणमपि मा कार्षीः प्रमादम् ॥ १३४ ॥

Oh, thou mine of good qualities, do not for a moment be heedless of the words of Jina (who has conquered the eight Karmas or deeds) which one rarely gets the opportunity of hearing even in a hundred thousand births and which helps one to cross the ocean of births, decrepitudes and deaths.

सो धम्मे पडिबुद्धो विग्घोवहओवि जो समुज्जमइ ।
तयभावे सव्वोवि हु धम्महिगारी भवे इहरा ॥ १३५ ॥

स धर्मे प्रतिबुद्धो विघ्नोपहतोऽपि यः समुद्यच्छति ।
तदभावे सर्वोऽपि हि धर्माधिकारी भवेदितरथा ॥ १३५ ॥

He is truly versed in religion,who follows it even when smitten by misery and pain, otherwise every one is religious in any other case.

जा जा वच्चइ रयणी न सा पडिनिअत्तइ ।
अहम्मं कुणमाणस्स अहला जंति राइओ ॥
धम्मं च कुणमाणस्स सहला जंति राइओ ॥ १३६ ॥

या या व्रजति रजनिर्न सा प्रतिनिवर्तते।
अधर्मं कुर्वाणस्याफला यान्ति रात्रयः॥
धर्मं च कुर्वाणस्य सफला यान्ति रात्रयः॥ १३६॥

The nights that are gone, never come back, the nights that are spent in doing evil deeds are wasted but the nights passed in doing meritorious deeds, are usefully spent.

अणवट्ठियस्स धम्मं मा हु कहिज्जा सुट्ठु वि पियस्स।
विच्छायं होइ मुहं विज्झायग्गिं धमंतस्स॥ १३७॥

अनवस्थितस्य धर्मं मा खलु कथयेत् सुष्ठ्वपि प्रियस्य।
विच्छायं भवति मुखं विध्याताग्निं धमतः॥ १३७॥

Do not tell anything of religion to a person whose mind is wavering although he is very dear to you. The face of a person blowing a fire into flames loses its beauty.

किं ताए पढियाए पय-कोडीए पलाल-भूयाए।
जं इत्तियं न नायं परस्स पीडा न कायव्वा?॥ १३८॥

किं तया पठितया पदकोट्या पलालभूतया।
यदेतावन्न ज्ञातं परस्य पीडा न कर्तव्या?॥ १३८॥

Of what worth is the reading of millions of burden of *Padas* if this much is not learnt that one should not inflict pain on others ?

सव्वे जीवावि इच्छंति जीविउं न मरिज्जिउं।
तम्हा पाणिवहं घोरं निग्गंथा वज्जयंति णं ॥ १३६ ॥

सर्वे जीवा अपीच्छन्ति जीवितुं न मर्तुम्।
तस्मात् प्राणिवधं घोरं निर्ग्रन्था वर्जयन्ति ॥ १३६ ॥

All living beings long to live and not to die ; hence ascetics avoid the sinful taking away of life i. e. abstain from killing living beings.

जो जीव-वहं काउं करेइ खणमित्तमप्पणो तित्तिं।
छेअण-भेअण-पमुहं नरय-दुहं सो चिरं लहइ ॥ १४० ॥

यो जीववधं कृत्वा करोति क्षणमात्रमात्मनस्तृप्तिम्।
छेदन-भेदन-प्रमुखं नरकदुःखं स चिरं लभते ॥ १४० ॥

One who enjoys self-satisfaction even for a moment by killing a living being, is subjected eternally to the miseries of hell beginning with mutilation, rendering asunder etc.

जइ जीवियस्स इक्कस्स कारणे हणइ जीव-कोडीओ।
ता किं सासय-भावं तमित्थ पडिवज्जए कहवि ? ॥ १४१ ॥

यदि जीवितस्यैकस्य कारणे हन्ति जीवकोटीः।
ततः किं शाश्वतभावं तदत्र प्रतिपद्यते कथमपि ? ॥ १४१ ॥

Even if ten millions of living beings are killed for the life of a single person, the life of the latter can in no way attain the state of eternity.

दिज्जा हि जो मरंतस्स सागरंतं वसुंधरं।
जीवियं वावि जो दिज्जा जीवियं तु स इच्छइ ॥ १४२ ॥

दद्याद्धि यो म्रियमाणाय सागरान्तां वसुन्धराम्।
जीवितं वापि यो दद्याज्जीवितं तु स इच्छति ॥ १४२ ॥

If the whole world bounded by ocean or life be offered to a dying person, he would prefer life.

* टुंटत्तं मूकत्तं बहिरत्तं चेव चक्खु-हीनत्तं।
दुहियत्तं दुब्भगत्तं जीव-हिंसा-फलं नेयं ॥ १४३ ॥

छिन्नकरत्वं मूकत्वं बधिरत्वं चापि चक्षुर्हीनत्वम्।
दुःखितत्वं दुर्भगत्वं जीवहिंसाफलं ज्ञेयम् ॥ १४३ ॥

* See H. D. IV 3.

These are known to be the fruits of the killing of living beings viz : a broken arm, dumbness, deafness, blindness, grief and misfortunes.

दट्ठूण पाणि-निवहं भीमे भव-सायरम्मि दुक्खत्तं ।
अविसेसा अणुकंपं दुहावि सामत्थओ कुणइ ॥ १४४ ॥

दृष्ट्वा प्राणिनिवहं भीमे भवसागरे दुःखार्तम् ।
अविशेषादनुकम्पां द्विधापि सामर्थ्यतः कुर्यात् ॥ १४४ ॥

Seeing living beings suffer misery in the terrible sea of life, a person should according to his ability, extend his pity, without any distinction, in both ways viz ; by deed and will.

खण-मित्त-सुक्ख-कज्जे जीवे निहणंति जे महा-पावा ।
हरिचंदन-वण-संडं दहंति ते छार-कज्जम्मि ॥ १४५ ॥

क्षणमात्रसौख्यकार्ये जीवान् निघ्नन्ति ये महापापाः ।
हरिचन्दनवनषण्डं दहन्ति ते क्षारकार्ये ॥ १४५ ॥

Those vile sinful persons who for the sake of a momentary pleasure, kill animals are like those who burn a part of Harichandana forest (a yellow and fragrant sort of sandal wood) for the sake of obtaining its soda.

जीव-दयाए रहिओ जीवो अन्नं करेइ जो धम्मं।
आरुहइ छिन्न-कन्नं सो खरमेरावणं मुत्तुं ॥ १४६ ॥

जीवदयया रहितो जीवोऽन्यं करोति यो धर्मम्।
आरोहति च्छिन्नकर्णं स खरमैरावणं मुक्त्वा ॥ १४६ ॥

He, who devoid of compassion for animals, practises another virtue, is like one who rejects *Airâvata* (Indra's elephant) and mounts an earless ass (lit: having its ears torn).

हंतूण पर-प्पाणे अप्पाणं जो करइ स-प्पाणं।
अप्पाणं दिवसाणं कएण णासेइ अप्पाणं ॥१४७॥

हत्वा पर-प्राणानात्मानं यः करोति सप्राणम्।
अल्पानां दिवसानां कृते नाशयत्यात्मानम् ॥ १४७ ॥

He, who adds to his vitality (lit: makes himself full of life) by killing others (lit: destroying the life of others) destroys his soul (lit: himself) for the sake of (living) a few days more.

मुक्खत्थीहिं करेअव्वो धम्मो जीव-दयामओ।
जाइ जीवो अहिंसंतो जओ अमरणं पयं ॥ १४८ ॥

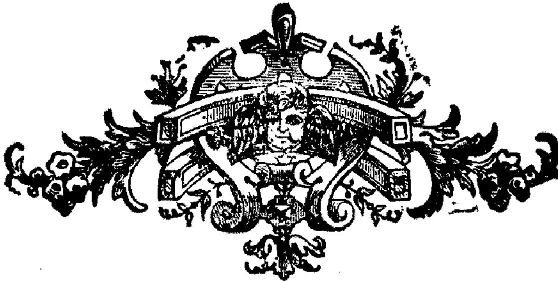
मोक्षार्थिभिः कर्तव्यो धर्मो जीवदयामयः।
याति जीवोऽहिंसन् यतोऽमरणं पदम् ॥ १४८ ॥

Those who desire salvation should follow a religion which is permeated with (the spirit of) compassion for living beings, for a living being attains immortality only by abstaining from the killing of all animate nature.

भव-जलही-तरी-तुल्लं महल्ल-कल्लाण-दुम-अमय-कुल्लं ।
संजणिय-सग्ग-सिव-सुक्ख-समुदयं कुणह जीव-दयं ॥१४६॥

भवजलधितरीतुल्यां महाकल्याणद्रुमामृतकुल्याम् ।
संजनितस्वर्गशिवसौख्यसमुदयां कुरुत जीवदयाम् ॥ १४६ ॥

Be compassionate to living beings—compassion which confers all the happiness, welfare and heaven, which is like a vessel in the ocean of life and which is like an undying channel for conveying the ambrosial fluid.



सत्यम् ।

Truth.

अलियं न भासियव्वं अत्थि हु सच्चंपि जं न वत्तव्वं ।
सच्चंपि तं न सच्चं जं पर-पीडाकरं वयणं ॥ १५० ॥

अलीकं न भाषितव्यमस्ति खलु सत्यमपि यन्न वक्तव्यम् ।
सत्यमपि तन्न सत्यं यत्परपीडाकरं वचनम् ॥ १५० ॥

One should not speak untruth. There is also a kind of truth which should not be spoken. Truth which gives pain to others is no truth.

लाउअ-बीअं इक्कं नासइ भारं गुडस्स जह सहसा ।
तह गुण-गणं असेसं असच्च-वयणं विणासेइ ॥ १५१ ॥

अलाबुबीजमेकं नाशयति भारं गुडस्य यथा सहसा ।
तथा गुणगणमशेषमसत्यवचनं विनाशयति ॥ १५१ ॥

Just as a single seed of bitter pumpkin spoils a jarful of treacle, so too a false speech destroys all good qualities.

मोहंधयार-पडिया पाविउकामा दुरंत-दुक्खाइं ।
नट्ठा नासंति परं तुच्छा मिच्छोवएसेहिं ॥ १५२ ॥

मोहान्धकारपतिताः प्राप्तुकामा दुरन्तदुःखानि ।
नष्टा नाशयन्ति परं तुच्छा मिथ्योपदेशैः ॥ १५२ ॥

Those (vile) insignificant persons who, desirous of getting immeasurable misery, become afflicted with the darkness of mundane enjoyments and are themselves lost, make others lost by their false advices.

इह-लोएच्चिय जीवा जीहा-छेअं वहं व बंधं वा ।
अयसं धण-नासं वा पावंति अ अलिय-वयणाओ ॥ १५३ ॥

इहलोक एव जीवा जिह्वाच्छेदं वधं वा बन्धं वा ।
अयशो धननाशं वा प्राप्नुवन्ति चालीकवचनात् ॥ १५३ ॥

By falsehood, people, even in this world, suffer loss of tongue, (referring to the ancient Hindu punishment of cutting the tongue of one who spoke a lie) death, imprisonment, infamy, and loss of wealth.



ब्रह्मचर्यम् ।

Chastity.

मेरू गरिट्ठो जह पव्वयाणं एरावणो सार-बलो गयाणं ।
सिंहो बलिट्ठो जह सावयाणं तहेव सीलं पवरं वयाणं ॥१५४॥

मेरुर्गरिष्ठो यथा पर्वतानामैरावणः सारबलो गजानाम् ।
सिंहो बलिष्ठो यथा श्वापदानां तथैव शीलं प्रवरं व्रतानाम् ॥१५४॥

Just as *Meru* is the highest of mountains, *Airāvata* the most powerful of elephants, the lion the strongest of wild animals, so too is chastity, the greatest of religious vows.

धन्ना ते च्चिय पुरिसा जयम्मि जीयं च ताण सुकयत्थं ।
जे मुत्ति-रमणि-रत्ता विरत्त-चित्ता पर-त्थीसु ॥ १५५ ॥

धन्यास्त एव पुरुषा जगति जीवितं च तेषां सुकृतार्थम् ।
ये मुक्तिरमणीरक्ता विरक्तचित्ताः परस्त्रीषु ॥ १५५ ॥

Blessed indeed are those persons and their meritorious lives who are in love with the bride of liberation (i.e. salvation), and whose minds are turned away from others' wives.

जो देइ कणय-कोडिं अहवा कारेइ कणय-जिण-भवणं।
तस्स न तत्तिय-पुण्णं जत्तिय बंभ-व्वए धरिए॥ १५६॥

यो ददाति कनककोटिमथवा कारयति कनकजिनभवनम्।
तस्य न तावत्पुण्यं यावद् ब्रह्मव्रते धृते॥ १५६॥

The religious merit that one acquires by giving away ten millions of gold or by erecting a golden temple dedicated to a *Jina*, can not vie with that gained by a vow of continence.

मइलइ विमलंपि कुलं हीलिज्जइ पागएणवि जणेण।
पडइ दुरंते नरए पुरिसो पर-नारि-संगेण॥ १५७॥

मलिनयति विमलमपि कुलं हील्यते प्राकृतेनापि जनेन।
पतति दुरन्ते नरके पुरुषः परनारीसङ्गेन॥ १५७॥

By intercourse with another's wife, a man casts a dark stain even upon his pure lineage, is looked down upon even by an insignificant person and falls into an endless hell.

उच्छिट्ठं विट्ठं पिव पर-नारिं परिहरंति स-प्पुरिसा।
सेवंति सारमेयव्व निंदिया जे दुरायारा॥ १५८॥

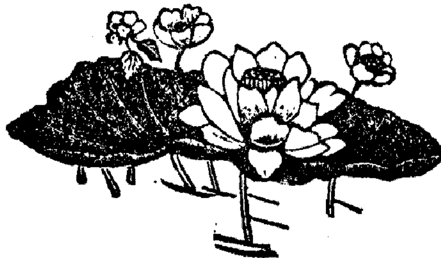
उच्छिष्टं विष्ठामिव परनारीं परिहरन्ति सत्पुरुषाः।
सेवन्ते सारमेया इव निन्दिता ये दुराचाराः॥ १५८॥

Good men avoid another's wife like a crumb spit out of the month and dung while the despicable and licentious persons have intercourse like a dog.

बहुसो चिंतिज्जंतं आवइ-पडिआण कुल-प्पसूआणं ।
मरणं विणा ण सरणं रमणीणं रमण-विरहेणं ॥ १५६ ॥

बहुशश्चिन्त्यमानमापत्पतितानां कुलप्रसूतानाम् ।
मरणं विना न शरणं रमणीनां रमणविरहेण ॥ १५६ ॥

To ladies of high descent, when their honour is in danger in the absence of their husbands, there is no other refuge than death, however much they may think (over the matter to find out means of escape from the peril).



मध्यस्थः ।

Umpire.

रत्ता पिच्छंति गुणे, दोसे पिच्छंति जे विरुंधंति ।
मज्झत्थच्चिय पुरिसा दोसे अ गुणे अ पिच्छंति ॥ १६० ॥

रक्ताः पश्यन्ति गुणान्, दोषान् पश्यन्ति ये विरुन्धन्ति ।
मध्यस्था एव पुरुषा दोषांश्च गुणांश्च पश्यन्ति ॥ १६० ॥

Devoted ones see only the good qualities and those who have antipathy see only the faults ; it is only the impartial who see both good and bad qualities i. e. the bright and dark sides of a thing.

विमलम्मि दप्पणे जह पडिविंबइ पास-वत्ति-वत्थु-गणो ।
मज्झत्थम्मि तहा णणु संकमइ समग्ग-धम्म-गुणो ॥ १६१ ॥

विमले दर्पणे यथा प्रतिबिम्बति पार्श्ववर्तिवस्तुगणः ।
मध्यस्थे तथा ननु संक्रामति समग्रधर्मगुणः ॥ १६१ ॥

As in a clear mirror all the things lying on either side, are reflected, so all the qualities are reflected in the mediator i. e. only one who is neutral, can judge impartially all the good and bad qualities.

गुरुः ।

Preceptor.

बहिरंतरंग-भेआ ववहाराही न दिंति तस्स दुहं ।
गुरु-वयणाओ जेणं सुह-झाण-रसायणं पत्तं ॥ १६२ ॥

बहिरन्तरङ्गभेदा व्यवहाराधयो न ददति तस्य दुःखम् ।
गुरु-वचनाद् येन शुभध्यानरसायनं प्राप्तम् ॥ १६२ ॥

The external conduct and the internal mental anxiety do not affiict pain to him who has obtained the great medicine of right meditation from the counsel of his spiritual preceptor.

* टोलुव्व टलटलंतो अहयं, विन्नाण-नाण-निलएण ।
देवुव्व वंदणिज्जो कओ म्हि गुरु-सुत्तहारेण ॥ १६३ ॥

शलभ इव भ्राम्यन्नहं, विज्ञानज्ञाननिलयेन ।
देव इव वन्दनीयः कृतोऽस्मि गुरुसूत्रधारेण ॥ १६३ ॥

Rolling about (metaphorically wandering aimlessly about) like a piece of stone, I have been made worthy of salutation like a god by my spiritual preceptor, who can thus be compared to a stone-mason (lit: carpenter) and who is the abode of science and knowledge.

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* See H. D. V. 4

Just as a stone-mason, an adept in his art, chisels a rough piece of stone, rolling about here and there, into the image of a god, which is thenceforth reverently worshipped, so too I devoid of knowledge who previously wandered about aimlessly, have been transformed into a person worthy of reverence, by my spiritual preceptor, the receptacle of true knowledge.

सुर-नर-सुहाइं सयलाइं तेणं दिण्णाइं निव्वुइ-सुहं च ।
परमत्थ-बंधवेणं दिण्णो जेणेस जिण-धम्मो ॥ १६४ ॥

सुरनरसुखानि सकलानि तेन दत्तानि निर्वृतिसुखं च ।
परमार्थबान्धवेन दत्तो येनैष जिनधर्मः ॥ १६४ ॥

The person, versed in spiritual knowledge who has taught the religion of (i. e. preached by) the *Jinas*, has at same time given all the happiness of the gods and men as well as that of salvation.



मुनिः ।

Sage.

वंदिज्जमाणा न समुक्कसंति हीलिज्जमाणा न समुज्जलंति ।
दंतेण चित्तेण चरंति धीरा मुणी समुद्धाइअ-राग-दोसा ॥१६५॥

वन्द्यमाना न समुत्कर्षन्ति हेल्यमाना न समुज्ज्वलन्ति ।
दान्तेन चित्तेन चरन्ति धीरा मुनयः समुद्घातितरागद्वेषाः ॥१६५॥

Ascetics, who have their worldly affection and malice uprooted, are not elated when saluted nor enraged when insulted but conduct themselves with serenity by reason of a subdued mind.

बालाभिरामेसु दुहावहेसु न तं सुहं काम-गणेसु राया ! ।
विरत्त-कामाण तवो-धणाणं जं भिक्खुणो सील-गुणे रयाणं ॥१६६॥

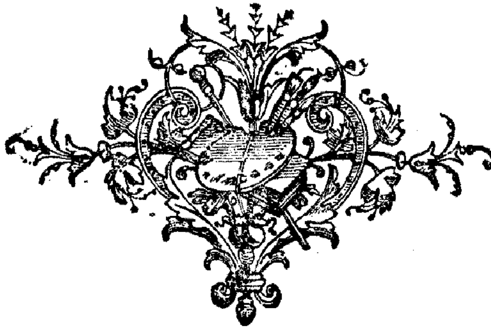
बालाभिरामेषु दुःखावहेषु न तं सुखं कामगणेषु राजन् ! ।
विरक्तकामानां तपोधनानां यद्भिक्षूणां शीलगुणे रतानाम्॥ १६६॥

Oh king ! the happiness, that is met with among anchorites (lit : beggars) who have taken an aversion to sensual pleasures, whose sole wealth is austerity and who are engaged in the practice of the virtue of continence, is something immeasurably superior to the pleasure that is derived from the gratification of the passions appearing pleasing to youths but bringing sufferings in the end.

ते धन्ना ते साहू तेसिं पसंसा सुरेहिं किज्जंति ।
जेसिं कुडुंब-मज्झे पुत्ताई लिंति पव्वज्जं ॥ १६७ ॥

ते धन्यास्ते साधवस्तेषां प्रशंसाः सुरैः क्रियन्ते ।
येषां कुटुम्बमध्ये पुत्रादयो लान्ति प्रव्रज्याम् ॥ १६७ ॥

They are blessed, they are sages and they are praised by gods, from among the members of whose family, sons and others renounce the world i. e. enter the order of an ascetic and free themselves from all worldly attachments.



तुलना ।

Comparison.

अक्क-सुरहीण खीरं कक्कर-रयणाइं पत्थरा दोवि ।
एरंड-कप्पतरुणो रुक्खा पुण अंतरं गरुअं ॥ १६८ ॥

अर्क-सुरभ्योः क्षीरं कर्कर-रत्ने पाषाणौ द्वावपि ।
एरण्ड-कल्पतरू वृक्षौ पुनरन्तरं गुरु ॥ १६८ ॥

The milky juice (sap) of swellow wort (Lat: calotropis gigantia) and the milk of a cow—both are milk; pieces of quartzstones and gems—both are stones, the castor-oil plant (Lat: Pelma christi or Ricinus communis) and the *Kalpa* tree (a mythological tree which gives every thing desired)—both are trees; but the difference between these pairs of things are great.

वायस-साण-खराई निवारियावि हु हवंति असुइ-रुई ।
हंस-करि-सिंह-पमुहा न कयावि पणुल्लियावि पुणो ॥१६६॥

वायसश्वानखरादयो निवारिता अपि खलु भवन्त्यशुचिरुचयः ।
हंसकरिसिंहप्रमुखा न कदापि प्रणोदिता अपि पुनः ॥ १६६ ॥

Animals like crow, dog or ass, though forbidden, turn to filthiness (lit: become of impure or uncleanly taste) while animals like swan, elephant, lion and others never incline towards filthy things although persuaded to do so.

रन्नो आणा-भंगे इक्कुच्चिय निग्गहो हवइ लोए।
सव्वन्नु-आण-भंगे अणंतसो निग्गहं लहइ॥ १७० ॥

राज्ञ आज्ञाभङ्ग एक एव निग्रहो भवति लोके।
सर्वज्ञाज्ञाभङ्गेऽनन्तशो निग्रहं लभते ॥ १७० ॥

Only a single punishment is inflicted in this world, on a person violating the commands of the king: in breaking the commandments of the wise (lit: omniscient) a person is subjected to eternal punishment.

सेविज्जइ सीह-गुहा पाविज्जइ मुत्तिया व गज-दंतो।
जंबुअ-घरे लब्भइ खुर-खंडं चम्म-खंडं वा ॥ १७१ ॥

सेव्यते सिंहगुहा प्राप्यते मुक्ता वा गजदन्तः।
जम्बुकगृहे लभ्यते खुरखण्डं चर्मखण्डं वा ॥ १७१ ॥

If the den of a lion is visited, one is likely to get pearls (from elephant's skull) and ivory, whereas in the burrow of a jackal, only pieces of hoofs and skin would be found.

बज्झंति मुक्ख-विहंगा नेह-विहीणेण बज्झ-दाणेण।
छेआण बंधणं पुण नण्णं सब्भाव-भणियाओ ॥ १७२ ॥

बध्यन्ते मूर्खविहङ्गाः स्नेहविहीनेन बाह्यदानेन।
छेकानां बन्धनं पुनर्नान्यत् सद्भावभणितात् ॥ १७२ ॥

६

An ignorant bird is caught by a bait of a few grains of corn offered without affections, the entrapping of the wise, however, is not to be effected by anything other than the manifestation of good faith.

मरण-समं नत्थि भयं दारिद्द-समो परिभवो नत्थि।
पंथ-समा नत्थि जरा खुहा-समा वेअणा नत्थि ॥ १७३ ॥

मरणसमं नास्ति भयं दारिद्र्यसमः परिभवो नास्ति।
पथिसमा नास्ति जरा क्षुत्समा वेदना नास्ति ॥ १७३ ॥

There is no terror like death, no humiliation like poverty, no fatigue (lit: decrepitude) like that of walking on foot, (lit: way-faring), no pain like that of hunger.

लवण-समो नत्थि रसो विन्नाण-समो बंधवो नत्थि।
धम्म-समो नत्थि निही कोह-समो वइरिओ नत्थि ॥ १७४ ॥

लवणसमो नास्ति रसो विज्ञानसमो बान्धवो नास्ति।
धर्मसमो नास्ति निधिः क्रोधसमो वैरी नास्ति ॥ १७४ ॥

There is no flavour (lit: taste) like that of salt, no kinsman like science, no treasure like religion and no enemy like anger.

को चक्कवट्टि-रिद्धिं चइउं दासत्तणं समहिलसइ ?।
को वर-रयणाइं मुत्तुं परिगिण्हइ उवल-खंडाइं ? ॥ १७५ ॥

कश्चक्रवर्तिऋद्धिं त्यक्त्वा दासत्वं समभिलषति ?।
को वररत्नानि मुक्त्वा परिगृह्णात्युपलखण्डानि ? ॥ १७५ ॥

Is there any one who, discarding the wealth of an universal monarch longs for slavery or collects pieces of stones, rejecting precious gems ?

रत्तिंधा दीहंधा जायंधा माय-माण-कोवंधा।
कामंधा लोहंधा इमे कमेणं विसेसंधा ॥ १७६ ॥

रात्र्यन्धा दिवसान्धा जात्यन्धा मायामानकोपान्धाः।
कामान्धा लोभान्धा इमे क्रमेण विशेषान्धाः ॥ १७६ ॥

Blind at night, day-blind, blind from birth, blinded with hypocrisy, pride and anger, blind with lust and blind with avarice—these are in the ascending scale of blindness.

आरोग्ग-सारअं माणुसत्तणं सच्च-सारओ धम्मो।
विज्जा निच्छय-सारा सुहाइं संतोस-साराइं ॥ १७७ ॥

आरोग्यसारं मनुष्यत्वं सत्यसारो धर्मः।
विद्या निश्चयसारा सुखानि संतोषसाराणि ॥ १७७ ॥

The best health consists in manliness, the essence of truth is virtue (religion), certitude constitutes the substance of learning and all happiness is the essence of contentment.

चउसुवि गईसु सव्वे, नवरं देवाण समहिओ लोहो ।
नेरइयाणं कोहो, माणो मणुयाण अहियंयरो ॥ १७८ ॥

माया तिरियाणहिआ, मेहुण-आहार-मुच्छ-भय-सण्णा ।
संभवे कमेणहिया, मणुस्स-तिरियमर-निरयाणं ॥ १७९ ॥

चतसृष्वपि गतिषु सर्वे, केवलं देवानां समधिको लोभः ।
नैरयिकाणां क्रोधो, मानो मनुजानामधिकतरः ॥ १७८ ॥

माया तिरश्चामधिका, मैथुनाहार-मूर्च्छा-भय-संज्ञाः ।
संभवेयुः क्रमेणाधिका मनुष्य-तिर्यगमर-निरयाणाम् ॥१७९॥

All passions do not equally prevail in the four orders of creation , gods indulge most in avarice, hellish beings in anger, men in pride and lower animals in deceit.

Moreover lust, greed after food, attachment to sensual pleasures and fear are greater in order in human beings, animals, gods and hellish beings respectively. i.e. human beings have more sexual passion, animals pass their time more in eating, gods are attached to their enjoyment of pleasures most and those living in hell are always in fear of some pain.

छुहियाण भोयणम्मिव राओ रमणीसु होई कामीणं ।
नेहो पुण विरलाणं जो मरणेवि नियत्तए नेव ॥ १८० ॥

क्षुधितानां भोजन इव रागो रमणीषु भवति कामिनाम् ।
स्नेहः पुनर्विरलानां यो मरणेऽपि निवर्तते नैव ॥ १८० ॥

The licentious feel (a momentary) passion for women, as the hungry for food ; but few have such love as does not cease even in death.

न हि सव्वहा अणुन्ना सव्व-निसेहो य पवयणे अत्थि ।
आयं वयं तुलिज्जा लाहाकंखिव्व वाणियओ ॥ १८१ ॥

न हि सर्वथाऽनुज्ञा सर्वनिषेधश्च प्रवचनेऽस्ति ।
आयं व्ययं तोलयेल्लाभाकाङ्क्षीव वाणिजकः ॥ १८१ ॥

In religious treatises there is neither an absolute enjoinment nor any universal prohibition. One should, therefore, like a merchant desirous of gain, measure the profit and loss (before doing a thing).

जो नवि दुक्खं पत्तो जो नवि दुक्खस्स निग्गह-समत्थो । *
जो नवि दुहिए दुहिओ तं कीस कहिज्जए दुक्खं ? ॥ १८२ ॥

* Another reading.

"दुक्खं तस्स कहिज्जइ जो होइ दुक्ख-फेडण-समत्थो"

दुःखं तस्य कथ्यते यो भवति दुःखनाशनसमर्थः ।

Sorrow should be told to him who is able be remove it.

यो नैव दुःखं प्राप्तो यो नापि दुःखस्य निग्रहसमर्थः।
यो नापि दुःखिते दुःखितस्तं कस्मात्कथ्यते दुःखम्? ॥१८२॥

Why should one's misery be spoken to a person, who has neither himself experienced misery nor is able to prevent it nor sympathises with the miserable?

धन्नं धणाण मूलं जाया मूलं सुहाण सयलाणं।
विणओ गुणाण मूलं दप्पो मूलं विणासाणं ॥ १८३ ॥
धान्यं धनानां मूलं जाया मूलं सुखानां सकलानाम्।
विनयो गुणानां मूलं दर्पो मूलं विनाशानाम् ॥ १८३ ॥

Agriculture (lit: paddy) is the source of wealth; woman (of high descent) is the cause of all happiness, modesty is the foundation of all good qualities and vanity is the root of destruction.



प्रकीर्णः ।

Miscelleneous.

सामी अविसेसन्नू अविणीओ परिअणो पर-वसत्तं ।
भज्जा य अणणुरूवा चत्तारि मणुस्स-सल्लाइं ॥ १८४ ॥

स्वाम्यविशेषज्ञोऽविनीतः परिजनः परवशत्वम् ।
भार्या चाननुरूपा चत्वारि मनुष्यशल्यानि ॥ १८४ ॥

An indiscriminate master (lit: a master who does not know the difference of the good from the bad), ill-behaving relatives, dependence on others, a wife of unlike disposition—these four are the thorns in the way of humanity.

निम्मल-कुलम्मि जम्मो जुव्वण-समओ विदेस-गमणं च ।
पिय-विरहो अइगुरुओ न य याणे कज्ज-परिणामं ॥ १८५ ॥

निर्मलकुले जन्म यौवनसमयो विदेशगमनं च ।
प्रियविरहोऽतिगुरुर्न च जाने कार्यपरिणामम् ॥ १८५ ॥

Noble birth, youth, residence in a foreign country, absence of dear ones—these are intensely trying things and one does not know to where they will lead.

वल्ली नरिंद-चित्तं वक्खाणं पाणियं च महिलाओ।
तत्थ य वच्चंति सया जत्थ य धुत्तेहिं निज्जंति ॥ १८६ ॥

वल्ली नरेन्द्रचित्तं व्याख्यानं पानीयं च महिलाः।
तत्रैव व्रजन्ति सदा यत्रैव धूर्तैर्नीयन्ते ॥ १८६ ॥

A creeper, a king's mind, a religious discourse a fluid and a woman—these can always be led by rogues at their will.

जइ केवि पुव्व-पुरिसा अंधलया अंध-कूवए पडिया।
ता किं सचक्खूणं झडत्ति तत्थेव पडिअव्वं ? ॥ १८७ ॥

यदि केऽपि पूर्वपुरुषा अन्धा अन्धकूपे पतिताः।
ततः किं सचक्षुषां झटिति तत्रैव पतितव्यम् ? ॥ १८७ ॥

If some blind ancestors fell into a dark well, does it follow that a person with his (mental) eyes open should instantly fall into the same (well) ?

जइ गिलइ गलइ उदरं जइ न गिलइ गलंति नयणाइं।
अइविसमा कज्ज-गई अहिणा छुच्छुंदरी गहिया ॥ १८८ ॥

यदि गिलति गलत्युदरं यदि न गिलति गलतो नयने।
अतिविषमा कार्यगतिरहिना छुच्छुन्दरी गृहीता ॥ १८८ ॥

If a snake seizing a mole swallows it, his stomach rots and if he does not, his eyes rot ; oh, inconsistent are the sequence of things (lit: ways of things).

अइरोसो अइतोसो अइहासो दुज्जणेहिं संवासो ।
अइउब्भडो य वेसो पंचवि गुरुअंपि लहुयंति ॥ १८९ ॥

अतिरोषोऽतितोषोऽतिहासो दुर्जनैः संवासः ।
अत्युद्भटश्च वेषः पञ्चापि गुरूनपि लघयन्ति ॥ १८९ ॥

Too much anger, too much joy, association with the wicked, a very grotesque dress—these five demean even the weighty.

अक्खाणसणा कम्माण मोहणी तह वयाण बंभ-वयं ।
गुत्तीण य मण-गुत्ती चउरो दुक्खेण जीयंति ॥ १९० ॥

अक्षाणामशना कर्मणां मोहनीयं तथा व्रतानां ब्रह्मचर्यम् ।
गुप्तीनां मनोगुप्तिश्चत्वारो दुःखेन जीयन्ते ॥ १९० ॥

Of the senses, hunger, of the deeds (karmas) the worldly delusion (mohinya), of the vows, the vow of continence, of the spiritual checks, the control of mind : these four are conquered with difficulty.

अप्प-हियं कायव्वं जइ सक्का पर-हियंपि कायव्वं ।
अप्प-हिय-पर-हियाणं अप्प-हियं चेव कायव्वं ॥ १९१ ॥

आत्महितं कर्तव्यं यदि शक्ताः परहितमपि कर्तव्यम् ।
आत्महितपरहितयोरात्महितमेव कर्तव्यम् ॥ १९१ ॥

The welfare of one's self should be done first and if possible other's good also: of the good of one's self and of others the former should first be done.

Cf. "Self-preservation is the first law of nature" "Every man for himself" etc.

दहइ सयण-विओगो दहइ अनाहत्तणं पर-विएसे ।
दहइ य अब्भक्खाणं दहइ अकज्जं कयं पच्छा ॥ १९२ ॥

दहति स्वजनवियोगो दहत्यनाथत्वं परविदेशे ।
दहति चाभ्याख्यानं दहत्यकार्यं कृतं पश्चात् ॥ १९२ ॥

The loss of a kinsman, helplessness (without a protector or guardian) in a foreign country and false accusation consume a person with sore grief while an evil deed causes repentance afterwards.

कालो सहाव-नियई पुव्व-कयं पुरिसकारओ चेव ।
समवाए सम्मत्तं एगंते होइ मिच्छत्तं ॥ १९३ ॥

कालः स्वभाव-नियती पूर्वकृतं पुरुषकारश्च ।
समवाये सम्यक्त्वमेकान्ते भवति मिथ्यात्वम् ॥ १६३ ॥

Time, nature, destiny, antenatal deeds and self-exertion—these when combined, are truth (proper conception) but while separate are incorrect.

कालम्मि अणाईए जीवाणं विविह-कम्म-वसगाणं ।
तं नत्थि संविहाणं संसारे जं न संभवइ ॥ १६४ ॥

कालेऽनादिके जीवानां विविधकर्मवशगानाम् ।
तन्नास्ति संविधानं संसारे यन्न संभवति ॥ १६४ ॥

In this world, where the living beings are under various effects of Karmas (past-deeds) from eternal time, there is nothing impossible which may not happen to them.

दासत्तं देइ रिणं अचिरा मरणं वणोवि संपन्नो ।
सव्वस्स-दाहमग्गी दिंति कसाया भवमणंतं ॥ १६५ ॥

दासत्वं ददाति ऋणमचिराद् मरणं व्रणोऽपि संपन्नः ।
सर्वस्वदाहमग्निर्ददति कषाया भवमनन्तम् ॥ १६५ ॥

Debt produces slavery, a serious wound soon causes death, fire consumes everything ; but Kashayas (anger, pride, deceit and avarice) bring about endless births (or endless transmigration)

सव्वं विलवियं गीअं सव्वं नट्टं विडंबणा।
सव्वे आभरणा भारा सव्वे कामा दुहावहा ॥ १९६ ॥

सर्वं विलपितं गीतं सर्वं नाट्यं विडम्बना।
सर्वाण्याभरणानि भाराः सर्वे कामा दुःखावहाः ॥ १९६ ॥

All lamentations are so many songs, all dances are so much vexation, all ornaments are so much burden, all lustful desires bring on pain (in the end).

चयंति मित्ताणि नरं कयग्घं, चयंति पावाइं मुणिं जयंतं।
चयंति सुक्काणि सराणि हंसा, चएइ बुद्धी कुवियं मणुस्सं ॥१९७॥

त्यजन्ति मित्त्राणि नरं कृतघ्नं, त्यजन्ति पापानि मुनिं यतमानम्।
त्यजन्ति शुष्काणि सरांसि हंसाः, त्यजन्ति बुद्धिः कुपितं मनुष्यम्॥

Even friends abandon an ungrateful man ; sins forsake an ascetic, careful in saving the lives of living beings ; swans forsake dried up tanks and intelligence quits an angry person.

बुद्धी अचंडं भयए विणीयं, कुद्धं कुसीलं भयए अकित्ती।
संभिन्न-चित्तं भयए अलच्छी, सच्चे ठियं संभयए सिरी य ॥१९८॥

बुद्धिरचण्डं भजते विनीतं, क्रुद्धं कुशीलं भजतेऽकीर्त्तिः।
संभिन्नचित्तं भजतेऽलक्ष्मीः सत्ये स्थितं संभजते श्रीश्च ॥१९८॥

Intelligence (knowledge) is to be found in one who is well-behaved and modest ; disgrace persues the steps of the irascible (enraged) and ill-behaved ; poverty dogs the step of the broken-hearted and the goddess of wealth follows one who is truthful (lit : resting on truth).

कोहाहिभूआ न सुहं लहंति, माणंसिणो सोय-परा हवंति ।
मायाविणो हुंति परस्स पेस्सा, लुद्धा महिच्छा नरयं उविंति ॥१९९

क्रोधाभिभूता न सुखं लभन्ते, मानिनः शोकपरा भवन्ति ।
मायाविनो भवन्ति परस्य प्रेष्या लुब्धा महेच्छा नरकमुपयन्ति ॥

Those over-powered with anger, never attain to happiness, the proud have to suffer from sorrow, the hypocrites are destined to the service of others, while the avaricious, indulging in inordinate desires, go to hell.

कोहो पीइं पणासेइ माणो विणय-नासणो ।
माया मित्ताणि नासेइ लोहो सव्व-विणासणो ॥ २०० ॥

क्रोधः प्रीतिं प्रणाशयति मानो विनयनाशनः ।
माया मित्त्राणि नाशयति लोभः सर्वविनाशनः ॥ २०० ॥

Anger destroys love, pride destroys modesty, hypocrisy destroys friendship, while avarice destroys every thing.

जहा लाहो तहा लोहो लाहा लोहो पवड्ढए।
दो-मास-कणयं-कज्जं कोडीएवि न निट्ठिअं ॥ २०१ ॥

यथा लाभस्तथा लोभो लाभाल्लोभः प्रवर्धते।
द्विमाषकनककार्यं कोट्यापि न निष्ठितम् ॥ २०१ ॥

Avarice is regulated by gain (lit : as is gain, so too is avarice) and increases with gain ; the desire confined to 2 *mâsas* of gold is not satisfied with a *crore* of gold coins i. e. even with the acquisition of so much gold no contentment follows.

सुवन्न-रुप्पस्स य पव्वया भवे
सिया हु कइलास-समा असंखया।
नरस्स लुद्धस्स न तेहिं किंचिवि,
इच्छा हु आगाससमा अणंतया ॥ २०२ ॥

सुवर्णरौप्यस्य च पर्वता भवेयुः
कथञ्चित् खलु कैलाशसमा असंख्यकाः।
नरस्य लुब्धस्य न तैः किञ्चिदपि,
इच्छा खल्वाकाशसमाऽनन्ता ॥ २०२ ॥

Let there be innumerable heaps of gold and silver, huge as the *Kailash* mountains ; an avaricious person is not satisfied with such heaps ; for human desire is endless as the firmament.

लुद्धा नरा अंधयरा हवंति, मुद्धा नरा काम-परा हवंति ।
बुद्धा नरा खंति-परा हवंति, मिस्सा नरा तिन्निवि आयरंति ॥२०३॥

लुब्धा नरा अन्धतरा भवन्ति, मुग्धा नराः कामपरा भवन्ति ।
बुद्धा नराः क्षान्तिपरा भवन्ति, मिश्रा नरा त्रीण्यप्याचरन्ति ॥२०३॥

The covetous turn blind (i. e, does not attend to anything except amassing wealth), the illiterate give themselves up to sensual pleasures, those who are wise, are given to forgiveness and those whose natures partake of all these three characters practise all these three—earn money, gratify their lust and practise forgiveness.

कोहो विसं, किं अमयं अहिंसा,
माणो अरी, किं हियमप्पमाओ ।
माया भयं, किं सरणं तु सच्चं,
लोहो दुहं, किं सुहमाहु तुट्ठिं ॥ २०४ ॥

क्रोधो विषं, किममृतमहिंसा,
मानोऽरिः; किं हितमप्रमादः ।
माया भयं, किं शरणं तु सत्यं,
लोभो दुःखं, किं सुखमाहुस्तुष्टिम् ॥ २०४ ॥

What is poison—anger. What is ambrosia—abstinence from injuring any living being. Who is one's enemy—pride. What is one's welfare—abstinence from doing evil acts. What is fear—hypocrisy. What is one's shelter—truth. What is misery—avarice and what is happiness—contentment.

को इत्थ सया सुहिओ कस्स य लच्छी, थिराइं पिम्माइं ।
को मिच्चुणा न गहिओ को गिद्धो णेव विसएसु ? ॥२०५॥

कोऽत्र सदा सुखितः कस्य च लक्ष्मीः स्थिराणि प्रेमाणि ।
को मृत्युना न गृहीतः को गृद्धो नैव विषयेषु ? ॥ २०५ ॥

Who is in this world ever happy, whose wealth and affection are stable, who is not seized by death and who is not a vulture in respect of worldly pursuits ?

मज्जं विसय-कसाया निद्दा विगहा य पंचमी भणिया ।
एए पंच पमाया जीवं पाडंति संसारे ॥ २०६ ॥

मद्यं विषय-कषायौ निद्रा विकथा च पञ्चमी भणिता ।
एते पञ्च प्रमादा जीवं पातयन्ति संसारे ॥ २०६ ॥

Intoxicating drinks, attachment to worldly concerns wicked passions (viz : anger, pride, deceit and avarice), sleep and idle talk which comes as the fifth in the list,—these five things throw living beings into a continuity of births.

जो कुणइ नियमभंगं जोवि अ कारेइ कहवि दुब्बुद्धिं ।
ते दोवि हुंति दुह-लक्ख-भायणं भीम-भव-गहणं ॥ २०७ ॥

यः करोति नियमभङ्गं योऽपि च कारयति कथमपि दुर्बुद्धिम् ।
तौ द्वावपि भवतो दुःखलक्षभाजनं भीमभवगहनम् ॥ २०७ ॥

Whoever breaks a vow and whoever causes by any means evil designs to be accomplished, both become target to misery and are subjected to the trouble of taking births.

न धम्म-कज्जा परमत्थि कज्जं न पाणि-हिंसा परमं अकज्जं ।
न पेम्म-रागा परमोत्थि बंधो न बोहि-लाभा परमत्थि लब्भं ॥२०८॥

न धर्मकार्यात् परमस्ति कार्यं न प्राणि-हिंसातः परममकार्यम् ।
न प्रेम-रागात् परमोऽस्ति बन्धो न बोधिलाभात्परमस्ति लभ्यम् ॥

There is no work better than the religious deeds, no act more unworthy than that of killing living beings, no bondage greater than that of the attachment of love and no gain better than that of the association with the wise.

अभूसणो सोहइ बंभयारी, अकिंचणो सोहइ दिक्खधारी ।
लज्जा-जुआ सोहइ एक-पत्ती, बुद्धी-जुओ सोहइ राजमंती ॥२०९॥

अभूषणः शोभते ब्रह्मचारी, अकिञ्चनः शोभते दीक्षाधारी।
लज्जायुता शोभत एकपत्नी, बुद्धियुतः शोभते राजमन्त्री ॥२०६॥

A man leading a life of continence looks handsome without ornaments, a person initiated in religious practices shines in poverty, bashfulness adorns a woman having one husband, and intelligence becomes the minister of a king.

ते पंडिआ जे विरया विरोहे ते साहुणो जे समयं चरंति।
ते सत्तिणो जे न चलंति धम्मा ते बंधवा जे वसणे हवंति ॥२१०॥

ते पण्डिता ये विरता विरोधे ते साधवो ये समतां चरन्ति।
ते सत्त्ववन्तो ये न चलन्ति धर्मात्ते बान्धवा ये व्यसने भवन्ति॥२१०॥

They only are to be reckoned learned who are not given to quarrels, they only are saints who observe equality in the treatment of shastras (lit : who practise tranquility), they only are true beings who do not go astray from religion and they only are friends who extend their helping hand in danger.

अइलालियावि अइपालियावि विहडंति सेसया सयणा।
हुंति सहिज्जा विहुरे कुवियावि सहोअरा चेव ॥ २११ ॥

अतिलालिता अतिपालिता अपि विघटन्ते शेषाः स्वजनाः।
भवन्ति सहाया विधुरे कुपिता अपि सहोदरा एव ॥ २११ ॥

Other relations, though properly nursed and taken care of, may become refractory, it is only one's own brother, who even if angry with his brother, becomes a protector to him in times of trouble.

अभयं सुपत्त-दाणं अणुकंपा उचिय-कित्ति-दाणं च।
दोहिंवि मुक्खो भणिओ तिन्निवि भोगाइअं दिंति ॥ २१२ ॥

अभयं सुपात्रदानमनुकम्पोचितकीर्त्तिदानं च।
द्वाभ्यामपि मोक्षो भणितस्त्रीण्यपि भोगादिकं ददति ॥२१२॥

Of the five kinds of giving viz: giving assurance of safety, charity to a worthy person, gift out of compassion, fit and proper gift, gift for fame, the first two give even emancipation and the remaining three give worldly enjoyments.

विणओ आह्वइ सिरिं लहेइ विणओ जसं च कित्तिं च।
न कयाइ दुव्विणीओ सुकज्ज-सिद्धिं वियाणाई ॥२१३॥

विनय आह्वयति श्रियं लभते विनयो यशश्च कीर्त्तिं च।
न कदापि दुर्विनीतः सुकार्यसिद्धिं विजानाति ॥ २१३ ॥

Modesty brings wealth and a modest man acquires fame and glory, the immodest never know how to accomplish good deeds.

विणयाओ हु नाणं नाणाओ दंसणं तओ चरणं।
चरणाहिंतो मोक्खो मोक्खे सुक्खं अणाबाहं ॥ २१४ ॥

विनयात् खलु ज्ञानं ज्ञानाद् दर्शनं ततश्चरणम्।
चरणाद् मोक्षो मोक्षे सौख्यमनाबाधम् ॥ २१४ ॥

Knowledge is surely acquired from modesty, right intention comes from knowledge and leads to right conduct and from right conduct one can attain salvation where there is unimpeded happiness.

मेहाण जलं चंदाण चंदिमा तरु-वराण फल-निवहो।
स-प्पुरिसाणं जीविअं साफलं सयललोआणं ॥ २१५ ॥

मेघानां जलं चन्द्राणां चन्द्रिका तरुवराणां फलनिवहः।
सत्पुरुषाणां जीवितं सफलं सकललोकेभ्यः ॥ २१५ ॥

The rain-water, the moon-light the fruits of good trees and the lives of good men—these prove nseful to the world.

किं किं न कयं को को न पत्थिओ कह कह ण णामियं सीसं।
दुब्भर-उयरस्स कए किं न कयं किं न कायव्वं ? ॥ २१६ ॥

किं किं न कृतं कस्को न प्रार्थितः कस्य कस्य न नमितं शीर्षम्।
दुर्भरोदरस्य कृते किं न कृतं किं न कर्तव्यम् ? ॥ २१६ ॥

For the sake of sustaining the body, (lit ; for the sake of the belly which can with difficulty be filled), what is not done, who is not begged of, to whom obeisance is not paid (lit: before whom the head is not bowed in respectful salutation), in short what is not done or should not be done ?

पाएण मिट्ठ-भत्तं जणेइ जीवाण गाढ-रागिद्धिं ।
तत्तो भव-परिवुड्ढी ता परमत्थेण कडुअमिणं ॥ २१७ ॥

प्रायेण मिष्टभक्तं जनयति जीवानां गाढरागर्द्धिम् ।
ततो भवपरिवृद्धिस्तस्मात् परमार्थेन कटुकमिदम् ॥ २१७ ॥

For the most part sweet food increases strong attachment in the living beings but as it increases rebirths, in reality it is bitter.

गुरु-मोह-कलह-निद्दा-परिभव-उवहास-रोस-भय-हेऊ ।
मज्जं दुग्गइ-मूलं हिरि-सिरि-मइ-धम्मनासकरं ॥ २१८ ॥

गुरुमोहकलहनिद्रापरिभवोपहासरोषभयहेतुः ।
मद्यं दुर्गतिमूलं ह्रीश्रीमतिधर्मनाशकरम् ॥ २१८ ॥

Wine leads to intense spiritual ignorance, quarrel, sleep, disrespect, derision, anger and fear. It is the root of all misfortunes and is the destroyer of modesty, prosperity, intellect and virtue.

उ मईओ तर-तम-जोगेण हुंति मई-विभवा ।
मा वहउ कोवि गव्वं 'अहमेगो पंडिओ इत्थं' ॥ २१६ ॥

आ सर्वज्ञमतेस्तरतमयोगेन भवन्ति मतिविभवाः ।
मा वहतु कोऽपि गर्वं 'अहमेकः पण्डितोऽत्र' ॥ २१६ ॥

There are various gradations in the kingdom of intellect from omniscience down to the meanest understanding: be not therefore vain enough to think that you are the only learned person in the world.

पावंति जए अयसं उम्मायं अप्पणो गुण-ब्भंसं ।
उवहसणिज्जा अ जणे हुंति अहंकारिणो जीवा ॥ २२० ॥

प्राप्नुवन्ति जगत्ययश उन्मादमात्मनश्च गुणभ्रंशम् ।
उपहसनीयाश्च जने भवन्त्यहंकारिणो जीवाः ॥ २२० ॥

The proud meet with disgrace in this world, become insane, have their good qualities destroyed and become the laughing stock of the world.

इह एव खरारोहण-गरिहा-धिक्कार-मरण-पज्जंतं ।
दुक्खं तक्कर-पुरिसा लहंति निरयं पर-भवम्मि ॥ २२१ ॥

इहैव खरारोहणगर्हाधिक्कारमरणपर्यन्तम् ।
दुःखं तस्करपुरुषा लभन्ते निरयं परभवे ॥ २२१ ॥

A thief undergoes these punishments in this world viz: riding an ass, censure, reproach, and even capital punishment and goes to hell in the next world.

अविजाणिय पत्थावं पर-चित्तमलक्खिऊण जं भणिअं ।
किं पावयरं तत्तोवि हुज्ज अन्नं पि लोगम्मि ? ॥ २२२ ॥

अविज्ञाय प्रस्तावं परचित्तमलक्षयित्वा यद्भणितम् ।
किं पापतरं ततोऽपि भवेदन्यदपि लोके ? ॥ २२२ ॥

What else is more sinful in this world than what is said (on an unknown subject) without considering the occasion or observing other's heart ?

सब्भावी सब्भाविय-जणम्मि, उवयारियम्मि उवयारी ।
धुत्तेसु महा-धुत्तो वियक्खणो सव्वहा होइ ॥ २२३ ॥

सद्भावी सद्भावितजने, उपकारिण्युपकारी ।
धूर्तेषु महाधूर्तो विचक्षणः सर्वथा भवति ॥ २२३ ॥

A wise person deals honestly with the honest, manifests beneficence to the benevolent, shows himself to be the greatest of rogues to the crafty.

सयणो दुज्जणो विद्देसिओ य लोहिओ तहा ।
गहिलो विम्हिओ भीरू सक्खो नूणं न किज्जइ ॥ २२४ ॥

स्वजनो दुर्जनो विद्वेषी च लोभी तहा।
अहिलो विस्मितो भीरुः साक्षी नूनं न क्रियेत ॥ २२४ ॥

A kinsman, a vile person, a malicious person, a greedy person, an obstinate person, one filled with amazement and a coward—these should never be cited as witnesses (before a judge).

मा होह सुअग्गाही अपत्तियं जं न दिट्ठि-पच्चक्खं।
पच्चक्खम्मि य दिट्ठे जुत्ताजुत्तं वियारिज्जा ॥ २२५ ॥

मा भवत श्रुतग्राहिणोऽप्रत्ययं यन्न दृष्टिप्रत्यक्षम्।
प्रत्यक्षे च दृष्टे युक्तायुक्तं विचारयेत् ॥ २२५ ॥

Do not be credulous (lit: be not a person who instantly believes what he has heard) for what is not seen with one's own eyes, is not to be believed in (lit: is not credible or trustworthy). When even seen with one's own eyes, one should consider well (before adopting any course) the propriety of the thing.

हयं नाणं किया-हीणं हया अन्नाणओ किया।
पासंतो पंगुलो दड्ढो धावमाणो य अंधओ ॥ २२६ ॥

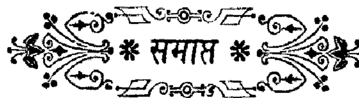
हतं ज्ञानं क्रियाहीनं हताऽज्ञानतः क्रियाः।
पश्यन् पङ्गुर्दग्धो धावमानश्चान्धकः ॥ २२६ ॥

Knowledge without action is destroyed so is the action of one without knowledge : a lame man though seeing, was burnt and so was a blind person though running (lit: knowledge, being inactive is useless, so action devoid of knowledge leads to ruin).

संजोग-सिद्धीइ फलं वयंति, न एग-चक्केण रहो पयाइ ।
अंधो य पंगू य वणे समेच्चा ते संपउत्ता नयरं पविट्ठा ॥२२७॥

संयोगसिद्धया फलं वदन्ति, नैकचक्रेण रथः प्रयाति ।
अन्धश्च पङ्गुश्च वने समेत्य तौ संप्रयुक्तौ नगरं प्रविष्टौ ॥२२७॥

Success is said to be the fruit of union : a car can not go with only one wheel ; a blind man and a lame man happening to miss their way in a forest (on meeting each other), were able to reach (lit : enter) the town (by dint of their concerted action).



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६१	३	जं	जे
६३	१	इन्द्रियम्	धर्मः
६४	१७	(हेडिंग)	अहिंसा Non-injury.

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